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**A Response to globalisation from the Anglican Communion  
with special reference to communication, social justice and  
culture  
(50 000 words)**

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**MA Thesis**

**17 OCT 2007**

**2006**



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**Reverend David Wilson**

***Title: A Response to globalisation from the Anglican Communion  
with reference to: communications, social justice and culture.***

**Abstract**

The contemporary Anglican Communion appears to be under many strains and pressures. It looks as if at the point of coming together the Anglican Communion is on the edge of disintegration. In order to overcome these internal pressures of self-destruction the Anglican Communion needs to find a unity of purpose that encourages the Communion to look outwards in order to serve the world and play its part in building the Kingdom of God. The unity of purpose, this thesis argues for, is to grapple with the issue of globalisation. Globalisation is a vast subject and has many constituent parts these may include the environment, religion, economics etc. The thesis has chosen three subject areas to provide focus for this study which are technology, economic injustice and culture.

In order to develop a response from the world-wide Anglican Communion to globalisation it was important not to marry the two movements together. It was therefore necessary to steer clear of the temptation of producing a ‘globalised Christ’ made in the image of the West. Rather the thesis points to the person of Jesus from Nazareth in order to counterbalance the excesses of globalisation and to stand shoulder to shoulder with those who do not benefit from globalisation. The response given may have limitations but it is meant to be a first step rather than the whole journey. The hope is that the response given will encourage further reflection and engagement.

### **Declaration**

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## **Introduction**

In the thesis *An Anglican Communion's Response to Globalisation* I am going to attempt to bring two vast subjects together: the Anglican Communion and globalisation. I realise that each of these subjects could warrant a thesis on their own and therefore depth of analysis is not the purpose of this exposition. What I am hoping for in this introduction is to give the reader an unambiguous purpose for the presented piece of work and to give a clear guidance on how I have attempted to achieve this purpose.

As an Anglican I am often faced, in the popular press, with the claims that the Anglican Communion is on the verge of schism or self destruction. When I switch on my television I see rows of bishops and clergy in their synods arguing over issues of human sexuality and the role of women in the global church. I am therefore left intrigued to discover more about the development of the Anglican Communion and its function in the contemporary world. I am also left perplexed at the mere exuberance of the navel gazing that the bishops and their assemblies seem to be involved in. On these same news programmes I am also confronted with the ravages of war and the gross inequalities of our world that leaves the vast majority of people living lives of absolute poverty. I am left to conclude in my own heart that this constant introspection conducted by the church is akin to the priestly abstinence of help in the parable of the Good Samaritan.

The purpose of this thesis, therefore, is to consider ways in which the Anglican Communion can respond to the contemporary world considering issues like economic justice. It is hoped by the writer that as the Anglican Communion looks outwards to the world to which we are called to serve then there maybe a growing unity of purpose. It is my contention that as the Anglican Communion discovers the reason for its unity then its mission will become more effective and its divisions less destructive.

To help me fulfil the purpose of my thesis I have constructed six chapters. The first chapter travels through the historical development of the Anglican Communion. The chapter will show how the Anglican Communion developed from a local national institution to a global movement and will demonstrate how this development was often shaped by responding to the world around. At the point when Chapter 1 argues for the existence of a global communion a snap-shot of the contemporary world is taken. Chapter 2 makes the case that the contemporary world can be described in terms of globalisation theory. Towards the end of Chapter 2 three aspects of globalisation are emphasised that are dealt with in greater depth in Chapters 3-5: technology, economic inequality and cultural domination. These subjects were chosen at the time because of their resonance in the world. It is realised that other subjects that would come under the umbrella of globalisation could have also been fruitful including religion and the environment. Chapter 6 aims to bring all the previous five chapters towards a conclusion and at the same time develop a possible response by the Anglican Communion to globalisation.

The limitations of the thesis are that it tries to tackle two enormous subjects in the *Anglican Communion* and *globalisation* and does not do

justice to either. The conclusions that I draw may require a greater depth of analysis and I make the presumption that I have opened myself up to a robust and more detailed study. However, my hope is that the thesis is only the start of both my study and work. I believe that it is creative in trying to bring both the Anglican Communion and globalisation together. The response in Chapter 6 in this context should therefore be regarded as a first step with greater miles to journey. I hope that the response I have crafted will lead to both further discussion and a greater engagement with the contemporary world. I am certainly looking forward to use the Communion Service which I have written in the Anglican Communion world-wide.

## **Chapter 1.**

### **Movement Towards a Global Communion**

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#### **Introduction**

Edward Stillingfleet, English prelate and author, warned against the prospect of the move towards an international church. The seventeenth-century Bishop of Worcester was against the view of developing a global church on the grounds of control and accountability. Today, almost four centuries later, this chapter will contend that the Anglican Communion stretches across every continent and is a truly global entity.

The following chapter seeks to chart the movement of the Anglican Communion from its origins in the English Reformation to a global Communion. The description is written as an overview and refrains from detail, many books and papers having been written on this area. The chapter hopes to convince the reader that the Anglican Communion has developed into something more than the sum of its constituent parts. That is the Anglican Communion is more than a federation of churches but rather at its heart there is a beat which is quite different from any local expression of church. It is at the moment when the argument is made for the existence of a global Communion that a snapshot of the world is taken and an appropriate response is developed. Throughout Chapter 1 the response of Anglicanism to the world it finds itself in is highlighted as a method of historical progress towards an Anglican Communion.

## **An English Reformation!**

*'If a man marries his brother's wife, it is an act of impurity; he has dishonoured his brother. They will be childless.'*

Leviticus Chapter 20 Verse 21

In the quest for a male heir to the Royal Throne, Henry VIII regarded the 'childless marriage' with Catherine of Aragon as divine judgement for having offended against the commandment in Leviticus 20.21. Catherine had been married to Henry's brother Arthur and upon his death had married the Tudor king. To Henry to leave this situation unchallenged would have brought anarchy to his kingdom, from which his father, Henry VII, had rescued the nation a generation before. Henry, in order to save the situation and marry Anne Boleyn, sought an annulment of his marriage with Catherine. In granting him dispensation to marry Catherine, his deceased brother's wife, the Pope was, in Henry's eyes, responsible for the current situation. The Pope, on the advice of his council<sup>1</sup>, refused to grant the annulment, which led to Henry's suspicions that the Pope did not have a divine mandate – 'the Pope might not have divine authority to overrule Scripture'<sup>2</sup> – and separation from Rome was a real possibility. In 1534 it was declared that England's King is the 'only supreme head in earth of the Church of England, called *Anglicana Ecclesia*' and in 'Anglicanism's formative century...a recognizably distinctive form of Christianity emerged'<sup>3</sup>. Although a distinctive form of

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<sup>1</sup> The Pope, on the advice of most of the canon lawyers of Europe, quoted Deuteronomy 25.5 against Henry's case – 'If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfil the duty of a brother-in-law to her'.

<sup>2</sup> W. M. Jacob, *The Making of the Anglican Church Worldwide* (London: SPCK, 1997) p.12

<sup>3</sup> Sykes, Booty & Knight, *The Study of Anglicanism* (London: SPCK, 1998) p. 6.

Christianity emerged, out of the sixteenth century, it was nevertheless influenced greatly by the world in which England lived. The English Reformation did not take place in a vacuum and was influenced by the continental reformation and the wider reaction against the medieval church.

The religious, social and political upheavals of the sixteenth century spread across Europe from Rome to Canterbury and although the Reformation may have found a distinctive form in England the island state was nevertheless very much influenced by the continental movement; the 'English merchants and reform-minded clerics living and travelling abroad drank the heady wine of the new teachings'<sup>4</sup>. Before the Reformation stretched across Europe the Renaissance Humanist movement had taken hold of the church and academic institutions. The 'new learning' had brought a fresh zeal for biblical studies and the ancient texts; Erasmus, at Henry VIII's invitation, came to England to write the influential Greek New Testament. Once the roar of the Reformation had begun Thomas Cranmer, the Archbishop of Canterbury, brought his Lutheran learning<sup>5</sup> to influence the composition of the Book of Common Prayer and the Articles of Religion<sup>6</sup>, which were to evolve into the foundational doctrinal pieces of literature for the Church of England and later the Anglican Communion.

The English reformers regarded themselves as part of a movement of reaction against the medieval church where 'deficiencies in religious life

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<sup>4</sup> Sykes, Booty & Knight, p. 5.

<sup>5</sup> Cranmer had married the niece of Andreas Osiander who was a prominent reformer and had come into contact with Lutheranism through his studies at Cambridge.

<sup>6</sup> Cranmer had been prominent in the production of the Thirteen Articles and was a major figure behind the formulation of the Forty-Two Articles in 1553. The Thirty-Nine Articles are a revised form of the Forty-Two Articles.

which were to evoke drastic change in the Western church were also endemic in England'<sup>7</sup>. The dissatisfaction with the medieval church ran from the higher echelons of power to the grass roots of church life: there was widespread support for the 'conciliar movement' whose aims were to reduce papal interventions; there was heartfelt resentment of the political power of the clergy which crystallised itself in civic, judicial and economic wealth; religious orders and monastic life had declined spiritually; and the low educational level of the clergy led to a poor level of instruction of the laity. The worship of the medieval church was highly focused on the cult of the saints, reduced to mechanical participation and too often distracted by the manipulation of life after death and purgatory<sup>8</sup>.

The Church of England rose from the ashes of the Reformation like a phoenix but soon her wings would take her beyond the shores of the British Isles into a new world – into a foreign land!

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<sup>7</sup> Sykes, Booty & Knight, p. 3.

<sup>8</sup> It must be noted that in recent times many people, including E. Duffy in his book the *Cleansing of the Altars*, have argued against this idea of a popular movement against the Medieval Church.

## The Church of England in a Foreign Land

*Farewell those honours, and farewell with them  
The hope of such hereafter! They have fall'n  
Each in his field of glory; one in arms,  
And one in council--Wolfe upon the lap  
Of smiling victory that moment won,  
And Chatham heart-sick of his country's shame!*

*The Task, William Cowper (1785)*

The poem by William Cowper captures beautifully the death of Pitt, the elder, and Major-General James Wolfe: one as he is addressing the House of Lords and the other at the Battle of the Plains of Abraham. This poignant comparison encapsulates a moment in history and the rise of the First British Empire. The seeds of this empire stretch back nearly two hundred years with the expansion into the West Indies and North America and with the opening up of trade routes between South America, West Africa, India, Indonesia, and the Mediterranean. As the British travelled from their mother country to the new territories they took their church with them. In the sixteenth century the ties with home and the church were still strong<sup>9</sup>. However, as the age of revolution approached, at the end of the eighteenth century, these ties were increasingly put under strain as people settled into a new way of life across the vast ocean and this had important implications for the expanding Anglican Communion.

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<sup>9</sup> . 'There is not any man of the Church of England but the same man is also a member of the Commonwealth; nor any man a member of the commonwealth which is not also of the Church of England'. Jacob, p. 37.



## *Exploration, Trade and Settlement*

During the reign of Elizabeth I men of the sea rose to defend the British Isles from the conquest of the invading Armada from Spain and to travel beyond the shores of Europe in search of new lands. Sir Francis Drake, a patriotic pirate, circumnavigated the world in the sixteenth century and as he travelled took a piece of England with him. Throughout the land of England every parish required the service of a minister of the established church and so every mobile community of exploration required a chaplain.

‘Where the English travelled, they took their reformed practice of the Christian faith and liturgy with them’<sup>10</sup>. As new trade routes opened up chaplains were employed, usually only for short secondments, to provide the spiritual care for the English abroad. The Levant Company established to provide trade in the Middle East employed chaplains at its factories at Constantinople, Aleppo and Smyrna. Also, from 1603, the East India Company appointed chaplains for its ships on their voyages to the Far East and India.

The appointment of ‘nomadic chaplains’ was not appropriate for the North American colonies. When the British went to live in North America they settled for the rest of their lives. The independent states down the east coast of America differed in their emulation of the English parochial system. Some tried to reproduce the life they left behind whilst others sought an alternative to the English system. In 1634 in order to impose some control and uniformity the bishop of London was given the

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<sup>10</sup> Jacob, p. 37.

jurisdiction to 'the English congregations gathering abroad and to the clergy ministering to them'.

Henry Compton became the bishop of London in 1675 and, in the absence of a bishop, appointed commissaries to supervise the clergy in America. In 1685 Compton appointed a commissary for Barbados and in 1689 James Blair was his commissary in Virginia. The role of the commissary was difficult for it lacked the prestige of a bishop and depended heavily upon personality. The ability of the commissary to win over the clergy, laity and the state governor was all-important and there was a wide fluctuation in success. Compton became convinced that the only path was to have suffragan bishops living in the colonies which would be less threatening than a full diocesan bishop – a situation that would take over 100 years to come to fruition and in the mean time congregations in England sought to support their Anglican counterparts through the proliferation of societies.

### *The Growth of Societies*

In the early eighteenth century, in the absence of local Episcopal oversight in the colonies, the Church of England supported the work of the Anglican Church overseas through societies.

Thomas Bray, on his return to England from Maryland in 1699, was so distressed by what he had witnessed – clergy shortage and poverty – that he was propelled into action. Initially, Bray started the Society for Promoting Christian Knowledge (SPCK), which was intended to support the work in England and the colonies through the provision of literature

and education. Bray determined that more needed to be done created a more substantial body that would provide spiritual provision in the North American colonies and in the East and one that would have an official standing within the Church of England. In 1701 the Society for the Propagation of the Gospel in Foreign Parts (SPG) was formed with the ‘archbishops of Canterbury and York, the bishops of London and Ely, the deans of Westminster and St Paul’s, the archdeacon of London and the Regius and Lady Margaret Professors of Divinity in the Universities of Oxford and Cambridge’<sup>11</sup> as members of the governing body.

Within the Church of England there was little understanding of global mission and before 1780 ‘only SPCK and SPG existed for mission work ...where they worked with British subjects’. Although the charters of both SPCK and SPG mention the evangelisation of the inhabitants in far flung places at this stage in the history of Anglicanism ‘there was little thought about evangelism among non-British persons, and no basis for transplanting Anglicanism to other cultures’<sup>12</sup>.

### *North America*

Of all the regions of the First British Empire no other nation had a greater impact on Anglican identity than Colonial America. ‘The tension arose between what must be adapted and what must be maintained.....the central feature of traditional Anglican self-understanding was the Church’s role as the nation’s religious establishment’<sup>13</sup> and with the approaching Declaration of Independence the political unity between

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<sup>11</sup> Jacob, p. 43.

<sup>12</sup> William L. Sachs, *The Transformation of Anglicanism* (Cambridge: Cambridge University Press, 1993) p. 50.

<sup>13</sup> W.L.Sachs, p. 60.

America and Britain would be severed for good which would test loyalties, allegiances and structures of the Anglican Church.

Even before 1776 there had been a growing difference between the Anglican Church in colonial America and Britain. Just prior to the War of Independence the settlement in North America had been a continuous process for several generations there was a growing feeling of self-reliance and a move away from the dominance of London. Contacts between American and English clergy were infrequent and the newly American trained Anglican clergy had little experience of bishops. The laity within the colony, in the absence of bishops, had stronger controls: they raised their own funds to pay for the clergy, appointed their own incumbents and controlled their own incumbents. This lay control was especially strong in Virginia where, Anglicans relied upon local, lay control that became the indelible mark of the Church's life in Virginia. In many ways Anglicanism in North America was developing along Congregationalist lines with no unifying factor and no local episcopate.

With the growing mood of independence within North America it was feared that an imposition of an English bishop might lead to greater interference from the mother country where 'the miter betokened tighter English control'<sup>14</sup>. This anxiety was increased in 1765 with the imposition of the Stamp Act where, the argument went, 'if Parliament could fix a tax without reference to the colonial assemblies, it could also establish the church throughout the colonies and impose bishops upon them'<sup>15</sup>. On the other hand there were those who argued for 'primitive bishops' in North America who would exercise the authority of the

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<sup>14</sup> W.L.Sachs, p. 64.

<sup>15</sup> W.M. Jacob, p. 58.

sacraments that the bishops in the early church had done. A group of New England clergy argued for a 'spiritual episcopacy deriving its authority from the Church of England and not from the British government'<sup>16</sup>.

When the Declaration of Independence and the subsequent war arrived the legacy of establishment and the reality of revolution collided with a dramatic impact for the Anglican Communion in the United States. Anglicans in North America were left with an uncertain future and with no sense of precedent to follow. There was no central leadership, the church had lost public loyalty and financial support, a large number of the clergy had fled to either Canada or Britain and the rise of Evangelicalism created a civil religion that was willing to attack religious establishment. The Anglican Communion folding under the weight of change would have to adapt to the new world where American Anglicans could feel part of the new order without swearing allegiance to a 'foreign king'. This transition would set important precedents for the development of the worldwide Anglican Communion.

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<sup>16</sup> W.M. Jacob, p. 58.

## **The Development of an Overseas Episcopate**

*'It is our true policy to steer clear of permanent alliance with any portion of the foreign world'.*

George Washington

The American ship, for so long moored and dependent upon the mother country, was now set loose and sailing strong. However, the British government still had a keen interest in her former colony and began to see the advantage in creating overseas bishoprics in order to maintain a tight control on North American settlement. Evolving from this new political situation we witness the advancement of a distinctive American Episcopal system that would have a profound effect on the development of a global communion.

The American Revolution and the new nation brought a new kind of order to North America. Colonial establishment was replaced by religious freedom and voluntary association replaced outmoded privileges. For Anglicanism to survive in America it had to seek consensus which meant 'engagement with society in order to transform it while guarding the Church's distinctiveness from dilution by American influence'<sup>17</sup>. This new order can clearly be seen in William White's (of Philadelphia) proposal<sup>18</sup> for new conventions where the clergy and laity were required

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<sup>17</sup> W. M. Jacob, p. 62.

<sup>18</sup> Sykes, Booty & Knight, p. 223.

to meet and vote on all issues – there was to be no power of veto. The assemblies would meet to elect a ‘superior order of ministers’. In principle White was proposing that each Anglican had the right to participate in the development of his Church’s government. However, this meant that each state was free to develop its own path in appointing Episcopal oversight – some went with White’s proposals whilst others went against.

In Connecticut ten clergy sought the freedom, in 1783, to select Samuel Seabury as their bishop. The clergy acted against White’s plan for they ‘had no intention of permitting the laity to sit with them in a convention where matters of organisation, faith and practice were decided’<sup>19</sup>. In November 1784 Seabury met with the Scottish bishops in Scotland. It was agreed to consecrate Seabury. However, the consecrations that took place in Scotland were unacceptable to the English bishops where the ‘bishops of the Scottish Episcopal Church were still proscribed under the Penal Laws passed following the 1745 rebellion’<sup>20</sup>.

However, the Scottish Consecration seemed to be against the general tide of republican principles where clergy and laity would meet at a convention to nominate their own bishops. In February 1787 the Archbishop of Canterbury in Lambeth Palace chapel consecrated two candidates, William White, rector of Christ’s and St Peter’s Church Philadelphia, and Samuel Prevost, rector of Holy Trinity New York. Both of the new bishops, unlike Seabury, were strong supporters of the independence movement and were ready to grapple with the uncertainties of the new era of Anglicanism in North America. In 1790 a fourth bishop

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<sup>19</sup> W. M. Jacob, p. 64.

<sup>20</sup> W. M. Jacob, p. 67.

was consecrated which meant, after over 150 years of frustrated attempts, the American church had enough bishops to maintain its own episcopate.

### *The Anglican Church in India*

As we move our vision from North America to India we see the expansion of the episcopate taking on a different pattern that was highly dependent on local circumstances. In North America there was a vacant space ready to be filled with settlers and refugees. However, in India the Church encountered a 'densely populated country with highly developed and sophisticated societies'.<sup>21</sup> Ministers initially went as chaplains with the trading companies but as time moved on the conversion of the local inhabitants moved up the agenda. Instruction was given in local languages 'so as to enable the chaplains to instruct the natives in the protestant religion'.<sup>22</sup>

The concern for the conversion of the locals and the need for indigenous clergy inspired Charles Buchanan, in 1808, to publish a pamphlet proposing a 'an Episcopal establishment for the British colonial empire, with bishops for India, South Africa, the West Indies and New South Wales, who would, as soon as possible ordain a native clergy, and direct the work of missionaries'.<sup>23</sup> Thomas Middleton was appointed as the first bishop of India under the direction of the crown and subordinate to the Archbishop of Canterbury. However, it was not until 1823, when an Act of Parliament was passed, that the bishop of Calcutta was given the authority to ordain Indians on the provision that they lived in British territories and took an oath of allegiance to the King.

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<sup>21</sup> W. M. Jacob, p. 86.

<sup>22</sup> W. M. Jacob, p. 86.

<sup>23</sup> W. M. Jacob, p. 90.



## *The Anglican Church in Australia and New Zealand*

When Reginald Heber was appointed the bishop of Calcutta, in 1824, both Australia and New Zealand were part of his oversight. This vast diocese was very difficult to administer and petitions were made to parliament to fragment the region into smaller units.

In 1836 the diocese of Australia was formed, based on Sydney, with W.G. Broughton appointed as the first bishop. The British government was instrumental in the appointment of the new bishop and provided an income of £2000 a year. Broughton like many other colonial bishops found it very difficult to impose his secular and spiritual authority – ‘as with other colonies, there were always tensions between governors and the bishop over power and precedence’<sup>24</sup>.

In 1839, on behalf of CMS, Bishop Broughton visited New Zealand and recommended ‘More ordained missionaries should be recruited and some of the lay catechists should be ordained’<sup>25</sup>. CMS took Bishop Broughton’s recommendations to the Bishop of London to gain his endorsement for a bishop in New Zealand. The idea gained support from the secretary of state, Lord John Russell, and after New Zealand became an official British colony in 1840, the way was cleared for the formation of Episcopal oversight in this new colony.

Before the Declaration of Independence ‘Anglican dioceses were confined to the British Isles, by 1840 there were thirty seven Anglican

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<sup>24</sup> W. M. Jacob, p. 101.

<sup>25</sup> W. M. Jacob, p. 102.

dioceses outside Britain'<sup>26</sup>. The formation of dioceses and bishoprics in North America were inspired by revolutionary principles and ideals whilst in India and Australasia bishops were appointed under the control of London and were linked to trade routes and the need for local evangelisation. The position of the monarch as the head of the Anglican Communion, the appointment of non-English bishops and the development of a communion that was for people beyond English society were some of the core values of the Anglican tradition that were affected by global expansion.

## **The Anglican Communion and Empire**

### *Imperial Mission*

*'Received a box from Mr. Disraeli, with the very important news that the Government has purchased the Viceroy of Egypt's shares in the Suez Canal for four millions, which gives us complete security for India, and altogether places us in a very safe position! An immense thing. It is entirely Mr. Disraeli's doing.'*

Queen Victoria, Windsor Castle, 24<sup>th</sup> November 1875

As the days of the nineteenth century drew to a close the sun shone on the British Empire, which stretched throughout every continent of the earth and encompassed over a billion subjects. In 1875 the final touches of the great imperial map were put in place when the Suez Canal came under the complete control of the British government and the lucrative trading route to the East was secure. The star of the imperial crown was India and two

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<sup>26</sup> W. M. Jacob, p. 52.

years after Queen Victoria's diary entry she was proclaimed Empress with the new viceroy – the Earl of Lytton – capturing the moment when he writes – ‘a vast concourse of native Princes and nobles from all parts of India gathered on the plain of Delhi to proclaim Queen Victoria the Empress of India’<sup>27</sup>.

H.M.S Britannia, with the Empress at the head of her ship and captain Disraeli at the helm, ruled the mighty oceans where she sailed. The Chaplain to the mighty vessel – the Church of England – soaked up the imperial bounty like a vast sail collects wind in a hurricane. The *Sierra Leone Weekly News* (8<sup>th</sup> March, 1913) argued, ‘One great hindrance in the spread of Christianity since it came to Europe has been the imperialistic idea imported into it’. The Roman Church adopted the outlook of ‘Imperial Rome’, and Protestants ‘are now trying to reserve the monopoly of superintending and governing to members of their own race, as if the grace of God and the operations of the Spirit were confined to race or colour’<sup>28</sup>. For many the Anglican Church was only there to serve the English speaking people living abroad whilst for others it may be used as a civilising instrument amongst the local native people.

Throughout the British Empire in the nineteenth century there was a common understanding that part of the process of converting the local indigenous people was to conform them to the societal norms of Victorian England. The CMS missionaries in the Niger Delta, for instance, tended to reject most of the African social customs they encountered, because they reflected, in their view, the heathenism that permeated African society and culture. A major stumbling block for the missionaries in Niger was the subject of marriage. The CMS missionaries

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<sup>27</sup> Kenneth O. Morgan, *The Oxford Illustrated History of Britain* (Oxford: Oxford University Press: 1986) p.463.

<sup>28</sup> W. L. Sachs, p.179.

required that local communities reject the practice of polygamy on conversion as a sign of the rejection of their old life. For the African ‘this requirement was fundamentally immoral, for it undermined the basis of their society and economy, and would have left the additional wives and their children with no means of support outside tribal society’<sup>29</sup>.

However, a strong current was running through the political world of the empire that would have dramatic effects for the world Anglican Church – the rise of localised nationalism. Australia, New Zealand, Canada and other countries began to request local self-determination that would be modelled by the Anglican Communion – the dawn of the new Commonwealth had begun.

#### *Self-Determination in the Branches of the Commonwealth*

*‘In 1947 the British ruled over more than a billion people round the world, yet within two decades the empire was all but gone.’*

Trevor Phillips, Lowering of the Flag, BBC

R4

London was the centre of the British Empire where centralised power could enforce outright rule. However, long before 1947 the devolution of this authority had begun with individual countries seeking the right for greater self-determination - the Dominion of Canada Act in 1867 and the Commonwealth of Australia Act on 1900. The rigid stem of the empire slowly developed into autonomous branches of local legislatures, which later became the Commonwealth of Nations. Anglicanism mirrored the rise of the British Commonwealth with the development of a system of a confederation of churches with the synodical system at its heart.

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<sup>29</sup> W. M. Sachs, p. 166.

It was true that the Anglican Communion followed ‘the flag’ and trade and at times identified itself with the worst elements of imperialism yet ‘Anglicans were not content to identify the Church as an extension of the Empire’<sup>30</sup>. Anglicans saw themselves as a ‘public religion’ encouraging a Christian sense of national identity in each culture with which they interacted. As individual nations began to develop a sense of independent identity the Church was compelled to organise itself according to public sentiment – which favoured disestablishment.

The English establishment did not bind the colonial churches; they sought a synodical system that would replicate the secular authority without becoming entangled with it. The idea of synodical government appeared when the church in the United States organised its structures into church governance that was shared by bishops, clergy and male laity. This picture was then replicated, through local circumstances, in New Zealand, Australia and South Africa. However, each of the branches of the Anglican Church recognised their close connection with the English Church. The South African Church made this position clear in 1876 when it declared – ‘that although it stood in continuity with the Church of England, the church was bound by its own tribunals’<sup>31</sup>.

The move towards a synodical form of self-government meant that the Anglican Church could adapt to local circumstances and enhance the distinctiveness of the Church’s mission and identity. But what would happen when, in search for an independent identity, the branches of the church became entangled with conflict – how could unity with diversity be preserved?

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<sup>30</sup> W. M. Sachs, p. 182.

<sup>31</sup> W. M. Sachs, p. 200.

## **The Lambeth Conference**

*D. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of the Church.*

The Lambeth Quadrilateral (Resolution 11 (d), 1888)

Synods, which began to appear in the localised branches of the Church, represented an Anglican adaptation to local colonial circumstances. However, by the mid-1800s the question of central authority and unity of the global church, which would be a recurrent theme throughout the life of the Anglican Communion, began to raise its head. Calls for an international conference began in 1851, when ‘John Henry Hopkins, the American Presiding Bishop, received an invitation from the Archbishop of Canterbury to celebrate foundation of the SPG in 1701’. But it wasn’t until September 1867 that the first major gathering of bishops took place at Lambeth Palace. Seventy-six bishops accepted Archbishop Longley’s invitation and the resolution ‘to the advancement of the Kingdom of our Lord and master Jesus Christ, and to the maintenance of greater union in our Missionary work, and to increased intercommunion among ourselves’<sup>32</sup>.

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<sup>32</sup> W. M. Sachs, p.202.

From the very early beginnings to the present day the collegial gathering of bishops at Lambeth would have ever increasing unity and mission at its heart. The meetings of bishops would not ‘make declarations, or lay down definitions on points of doctrine’ but would provide a forum for an apostolic gathering that would espouse the principle of unity and diversity. The gatherings would uphold and honour the authority of the diocese and province but at the same time provide a platform to respond to the developing world in which they found themselves. Therefore, ‘in 1878 ritualism concerned the bishops and in 1888, temperance, socialism and polygamy received attention’<sup>32</sup>. The Lambeth Conference meets every ten years with the last gathering in 1998.

The 13<sup>th</sup> Lambeth Conference (1998) brought together 750 bishops and 650 spouses from the thirty-seven Provinces of the Anglican Communion. The Conference reaffirmed its commitment to the Lambeth Quadrilateral and the importance of promoting unity throughout the Anglican Communion and within each diocese under the jurisdiction of the diocesan bishop. The principle of *Open Reception* in relation to the ordination of women was discussed with the encouragement to live ‘in the highest degree of Communion possible’ and ‘although some of the means by which communion is expressed may be strained or broken, there is a need for courtesy, tolerance, mutual respect, and prayer for one another, and we confirm that our desire to know or be with one another, remains binding on us as Christians’<sup>33</sup>.

The Anglican Communion has other pieces of machinery whose in aim is to work towards an ever increasing unity and tries to respond to the world

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<sup>32</sup> W. M. Sachs, p. 203.

<sup>33</sup> R. Eames, *The Virginia Report*, (London: ACC, 1997) p. 3

around. In 1978 the Lambeth Conference approved a regular Meeting of the Primates. The meeting has become an opportunity for discussions about local and global matters. In the same vein as the Lambeth Conference and the Meeting of the Primates the Anglican Consultative Council meets every three years and the Standing Committee annually. Each of these structures has its gravitational focus upon the Archbishop of Canterbury whose position and service acts as a focus of unity.

The regular meeting of bishops and the role of the Archbishop of Canterbury gives, I would like to conclude, a unifying focus for mission for the Anglican Communion in our contemporary world. The question of what the focus for mission should be naturally arises. I would like to suggest that the issues of human sexuality and the role of women in the church have consumed too much energy in recent years. It is not that these topics are not important but they often reduce to local cultural preferences and are part, I would like to suggest, of a bigger picture. This thesis would like to contend that the most important issue to face the global Anglican Communion today is globalisation. Within the study of globalisation many other issues, from climate change to feminism, have their roots and identity. Therefore, to get an understanding of globalisation I would like to take a snapshot of our global society today - the global society in which our Anglican Communion exists today.



## Chapter 2.

### The Evolving Definition of Globalisation

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#### Introduction

*'To its fiercest critics, globalisation, the march of international capitalism, is a force for oppression, exploitation and injustice... however, it is important to understand why the sceptics are wrong, why economic integration is a force for good; and why globalisation, far from being the greatest cause of poverty, is its only feasible cure'.*

The Economist<sup>1</sup>

With the explosion of anti-capitalist demonstrations taking place wherever the group of leading economic nations meet and Prime Minister Blair flying off to West Africa to reassure African nations that globalisation can be harnessed for their benefit the subject of globalisation seems to attract a high profile in our consciences. However, what is globalisation and how does it impact on our everyday life?

This section will commence by painting a broad definition of globalisation and then will proceed to consider what is the cause of globalisation and how the trend is sustained and then looks at what areas

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<sup>1</sup> C Crook, *The Case for Globalisation* (London: The Economist, 2001) p. 1.

of our lives globalisation affects and reflects on the implications for how we live.

*'The greatest challenge of our age is globalisation. Tremors in one financial market cause the ground to move round the world. Capital is footloose, fancy-free but also intensely vulnerable to changes in consumer fashion. Industries spring up and fall back. Some corporations, in their desperation to satisfy investors, bend or break the rules, collapsing confidence across the globe. Meanwhile employees often feel powerless, victims not beneficiaries of globalisation'.*

Tony Blair, TUC, 10<sup>th</sup> September 2002

*Globalisation* is being discussed all over the world from Prime Ministers to the company boardroom and 'the global spread of the term is evidence of the very changes it describes'<sup>2</sup>. However, the term is not just a single event but represents a number of overlapping trends and six of these will now be discussed.

The first, and possibly the driving force behind the process of globalisation, is the worldwide communications revolution. In 1957 the first artificial satellite, Sputnik 1, was launched into space; forty years later there are three hundred active artificial satellites in orbit around the earth. This proliferation of satellite technology allows instantaneous communication from any part of the world to another. The increase in the migration of people from one country to another for short or extended periods of time has been made possible due to the cost reduction and availability of air travel. And, probably the most important new communication technology 'the internet', has spread from the USA to the

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<sup>2</sup> Will Hutton & Anthony Giddens, *On the Edge* (London: Jonathan Cape, 2000) p. 1.

rest of the world – it is estimated that by 2010 Mandarin will have overtaken English as the most commonly used language on the world-wide- web.

For many, globalisation is closely linked to the ‘new economy’. The world economy allows the sea of global finance to indiscriminately cross national boundaries causing at one moment a crisis in Asia whilst at the same time producing an unprecedented post-war boom in the USA. Wall Street and the London Stock Exchange have become the real powerhouses of the world economy where seemingly limitless wealth can be made and at the same time has relegated manufacturing to the second division of wealth creation. The new economy has many protagonists, including Clive Crook who argues in *The Economist* that it is a force for good - ‘globalisation, far from being the greatest force of poverty, is its only feasible cure’<sup>3</sup>. Equally there are many who speak with an evangelical fervour against the new economy including George Monbiot in his book *The Captive State*. Others recognise the reality of the change in the world economy but argue about the direction it should take. In the book *On The Edge* Will Hutton, in conversation with Anthony Giddons, argues for the merits of the Anglo-American shareholder economy whilst Hutton extols the virtues of the German/Japanese stakeholder model of capitalism.

The type of capitalism the world should embrace may well need to be discussed but ‘with the demise of communism, there is no longer any rival to capitalism as a mode of economic development’<sup>4</sup>. So thirdly, in the new global era, capitalism stands alone linking together

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<sup>3</sup> C Crook, p. 3.

<sup>4</sup> Hutton & Giddons, p. 9.

geographically dispersed economies from the European Union to North America and even those countries that claim to be communist e.g. China and Cuba are beginning to open their doors to the new global regime. Edward Luttwak<sup>5</sup> calls this new unrivalled system of economics – ‘turbo-capitalism’ – where the benefits and the detrimental effects of the system are closely discussed. On the one hand Anthony Giddons argues that the new capitalism, ‘thrives on innovation and has the capability to leave the past behind, sometimes very rapidly. The motto of Microsoft, after all, is ‘Make your product obsolete.’<sup>6</sup> On the other hand, Will Hutton warns against the new ‘harder’ and more ‘ruthless’ system of capitalism that ‘serves the interests of property owners and shareholders....and that all obstacles to its capacity...regulation, controls, trade unions, taxation, public ownership etc....should be removed’<sup>7</sup>.

Fourthly, globalisation transforms everyday life. The change that is happening in people’s lives is widespread and is difficult to quantify but to highlight this transformation two areas will be brought into focus: the role of women and the individualisation of self. In the industrialised countries of the West, throughout the twentieth century, the position of women in society has changed. This can be partly accounted for due to the increasing role of women in the workplace and the success of the women’s movements. However, the democratic movement that is spreading throughout the world must also be taken into account where, even in more traditional countries, women are less willing to be treated as subordinates – so that ‘the main sources of the rise of fundamentalism....is the attempt to stall the gender revolution’<sup>8</sup>. In part,

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<sup>5</sup> Hutton & Giddons, p. 9.

<sup>6</sup> Hutton & Giddons, p. 10.

<sup>7</sup> Hutton & Giddons, p. 9.

<sup>8</sup> Hutton & Giddons, p. 27.

the democratising of Western culture, has led to the rise of individualism. Ulrich Beck in his essay *Living Your Own Life In A Runaway World* puts it like this – ‘The ethic of individual self-fulfilment and achievement is the most powerful current in modern society. The choosing, deciding, shaping human being who aspires to be the author of his or her own life, the creator of individual identity, is the central character of our time. It is the fundamental cause behind the changes in the family and the global gender revolution in relation to work and politics. Any attempt to create a new sense of social cohesion has to start from the recognition that individualism, diversity and scepticism is part of Western culture’<sup>9</sup>.

Increasingly, over the last decade, there has been a growth in global solutions to what has been seen as global events. The growth in importance of the World Bank, world trade rules and the International Monetary Fund (IMF) is a consequence of the inter-connective nature of economies and the realisation that tackling problems, such as debt relief for developing countries, requires a collective effort. The General-Secretary of the United Nations, Koffi Annan, highlighted the need for a global vision in his Millennium speech – ‘The new millennium, and the Millennium Summit, offer the world’s peoples a unique occasion to reflect on their common destiny, at a moment when they find themselves interconnected as never before’<sup>10</sup>. However, it has been the search for solutions to the environment and global warming that has really focused the minds of the international community. In December 1997 an agreement was reached in Kyoto, Japan that the thirty-eight most advanced industrial nations would reduce their greenhouse emissions by an average of 5% - EU (8%), USA (7%), Japan (6%). Although, it could

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<sup>9</sup> Hutton & Giddons, p. 164.

<sup>10</sup> New Century, New Challenges, United Nations Millennium Speech

be argued that there may be some dispute as to whether these countries will achieve the set targets the summit itself showed the willingness of the global community to meet together to solve international issues. This readiness to set global targets by supra-national bodies was underlined by the British Prime Minister at the World Summit for Sustainable Development in South Africa where he declared, 'this summit has to set a clear direction for the future of our world'.

Finally, globalisation has changed the role of the nation state. For many this brave new world includes the demise of the nation state and its authority replaced by global structures providing a framework where, 'groups and individuals more and more often interact directly across frontiers, without involving the State. This has its dangers. Crime, narcotics, terrorism, pollution, disease, weapons, refugees and migrants: all move back and forth faster and in greater numbers than in the past'<sup>11</sup>. On the other hand many argue against the prospect of world government or the eclipse of nation states – 'on the contrary, States need to be strengthened. And they can draw strength from each other, by acting together within common institutions based on shared rules and values'. This need for nation states to work cooperatively across borders was argued forcefully by Will Hutton in his book *The State To Come* when making the case for the European Union and the need to democratise institutions when he writes, 'The nation state is not the best locus for international action any more; it is being circumnavigated and undermined whether it is by the need to conserve fish stocks, ensure solvency of investment banks, buy weapon systems or prevent multinationals from undermining common welfare policies. If we are to legitimise the political process, then political authority has to mean

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<sup>11</sup> New Century, New Challenges, United Nations Millennium Speech.

effective political action, and that must mean acting collaboratively across borders. That must mean in turn inventing democratic structures and electorates that extend across borders as well so that action has democratic legitimacy.’<sup>12</sup>

## **Globalisation – The Living Definition**

Globalisation was not defined in the corporate boardrooms of national companies or designed by the civil servants of national governments but instead arose, as a kind of mutation, from the spread of modernity. The whole process of movement towards a global economy and society is organic and therefore any definition needs to be given with care and with the realisation that this may only be a staging post in its evolution.

If globalisation is organic then it has human beings right at the centre of its development. Human social relationships are linked at different points around the world. This may involve two people living in the same street experiencing the same social connections as two people living on different continents. This intensification of worldwide social relationships has meant that local happenings are shaped by distant events and, in turn, distant events are shaped by local happenings. This new kind of society has a reduced dependency on geographical and spatial constraints. It has resulted in an increased awareness of the world as a whole, and a readjustment in societal thought and action away from national and towards international and global spheres - a one-to-one, between two people, can happen at any time and in any place in the world – providing the technology is available!

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<sup>12</sup> Will Hutton, *The State to Come* (London: Vintage, 1997) p. 97.

## **Technology – Creator and Sustainer of Globalisation**

*'The recent World Summit on Sustainable Development, in Johannesburg... was about promoting sustainable economic growth, ending hunger and malnutrition, ensuring safe drinking water and conquering dread diseases.... Yet, sadly few of the world's poor were among the 100, 000 people present at the summit... sometimes the best solutions to Earth's problems come from the people who are forced to deal with them on a daily basis. That is why I am looking forward to the results of the first ever Online Global Poll on the Environment, which is being conducted in conjunction with the summit... the poll is a historic opportunity for the globe's 6.2 billion citizens to register opinions on a wide range of crucial issues facing a shrinking planet. The feedback we get from the E-Poll, obviously will not be a perfect reflection of public opinion since only a small percentage of the world's population have access to the Internet... but it is an important beginning. The Internet and e-mail have the potential to radically change the world. In every aspect of our lives, from commerce to entertainment and from education to government, they are opening up exciting new possibilities... The online Global Poll is really about creating a universal flow of communication among peoples and thus giving government officials a constant stream of new ideas for solving persisting problems... The great promise of digital democracy is that we can find new ways to strengthen and reinvigorate our current democratic institutions and process, and extend them to peoples everywhere.'*

Herald and Tribune, September 10<sup>th</sup> 2002, Polling the World, George Papandreou (Foreign Minister, Greece).



The World Summit in Johannesburg, for a moment in time, became the attention of the whole globe with every nation on the planet watching carefully the speeches made and decisions taken. And very tentatively bridges were being formed between global opinion and the proceedings at the summit – digital democracy, in its infancy, began to raise its head. The growth in technology is beginning to connect people around the world from New York to Beijing to London and back to New York again. And in no other aspect of life has this rise in global interconnectiveness become more startling than in the growth of *global capitalism*. For the first time in history the whole planet is either capitalist or highly dependent on capitalism and it is technology that is fuelling the process where ‘networks, rather than countries or economic areas, are the true architectures of the new global economy’<sup>13</sup>.

On the 27<sup>th</sup> October 1987, the ‘Big Bang’ took place in the City of London. This symbolic event, with deregulated markets and powerful computers using advanced mathematical models allowed trading to take place in real time – a new kind of market began to emerge. New terms like *derivatives* have become part of the ‘new economic’ language. Derivatives combine the values of markets around the world – stocks, bonds, commodities etc. – and their potential for future growth. Manuel Castells in his paper *Information Technology and Global Capitalism* calculates that in 1997 derivative markets were worth US\$360 trillion – twelve times the size of global domestic product! It needs to be noted that this kind of market is only possible with advanced computer technology, which has connected financial markets in several ways.

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<sup>13</sup> Hutton & Giddon, p. 61.

Firstly, computer-based information systems allow the movement of capital between companies and countries in a matter of seconds. Second, global investment has meant that valuables from a mixture of countries around the world can be combined together and traded on the London and New York Stock Exchanges. A third aspect to the growth of the global technological financial market is the freedom it gives to speculative investors to move from one market to another, trying to anticipate price movements of different products in different currencies, using computer based forecasting models. A fourth factor that adds to this interconnectiveness is the speed at which news passes around the globe and the effects this has on the markets. Information-providers and opinion-makers have a real influence on the virtual market. Finally, the International Monetary Fund, World Bank and World Trade Organisation seem to stand at the epicentre of this global network and tend to unify the rules of the game in the financial markets around the world<sup>14</sup>. All these factors have the effect of reducing transaction costs and therefore having a broader pull on the individual investor.

What are the implications of this growth in technology? It appears at first sight the growth in democracy. The digital poll at the World Summit allowed millions of people to express an opinion. The growth in technology in the financial markets has opened up investment opportunities to millions of individual investors. But these benefits have to be weighed against some frightening realities of this brave new world. Firstly, there is the growth in inequality between the information rich societies and those with either limited or no access to this new technology. The poor, therefore, have limited access to intervene in global affairs and are unable to compete with the power of influence from

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<sup>14</sup> Hutton & Giddon, p. 56.

the mega-rich global conglomerates. This situation, for the poor, is made worse with the demise of the nation state. Where the nation state could once speak for its people it is now at the mercy of the rich and powerful. Secondly, there is a real problem of information overload. Did anybody in the technology rich West know or care about the digital poll at the time of the Johannesburg Summit?

### **Economic Justice! – The festering Wound of Globalisation**

*'In April 1998, a ragged band of protestors inflicted the first of a series of defeats on a coalition of the most powerful interests on earth. The twenty-nine richest nations had joined forces with the world's biggest multinational companies to write, one of the chief negotiators boasted, the constitution of a single global economy. Proposed and drafted by businessmen, secretly discussed by governments the Multilateral Agreement on Investment would, had it succeeded, have granted corporations the right to sue any country whose laws restricted their ability to make money. The treaty was, its opponents claimed, a charter for the corporate takeover of the world... The Multilateral Agreement on Investment was to have been approved at a meeting in Paris... However, the French Prime Minister refused to host the discussions and the treaty collapsed. The governments of the developed nations assured their people that they would attempt no such venture again. They broke their promise... The proposals were shifted to another forum: the World Trade Organisation... In November 1999, protesters blocked the streets of Seattle, where the negotiators were meeting, helping to create political space into which the weaker nations opposing European and American plans could move. At Seattle, a plan to create a 'Transatlantic Economic Partnership' linking the markets of the European Union and the United*

*States would be the first of several agreements between the world's major trading blocs. The blocs would eventually, be connected and harmonized to establish a single, deregulated global market'.*

George Monbiot<sup>15</sup>

George Monbiot proceeds to argue in his book *Captive State* that trade talks are always for the benefit of the rich with the poorest countries losing out and therefore increasing inequality in the global economy. He points to the United Nation's figures which show that the previous round of trade talks, completed in 1993, had cut the export earnings of the poorest countries by up to \$265m. All trade talks, Monbiot argues, fail to address some of the ancient injustices of the poor: Europe's devastating tariffs against cotton goods from India; rich countries dumping subsidized grain into Third world markets and multinational companies laying claim to exclusive ownership of plant varieties.

Are Monbiot, and the protestors in Seattle, just a radical fringe – standing on the edge of a great miracle and complaining? Supporters of the global unregulated market place, like Clive Crook in the Economist, argue that 'globalisation is a force for good'. They point to the moral argument for rapid universal expansion arguing that living standards will rise faster and incomes in the long term will converge as the economy matures. The promise of higher and converging incomes is necessary to justify the pain of dislocation. 'So far the promises have not been realised', argues Jeff Faux and Larry Mishel in the article *Inequality and the Global Economy*, 'As trade and financial markets have been flung open, incomes have risen not faster but slower. Equality among nations has not improved, with

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<sup>15</sup> George Monbiot, *Captive State* (London: Macmillan, 2000) p. 302.

many of the poorest nations suffering an absolute decline in incomes'<sup>16</sup>.

What is interesting in the Faux and Mishel article is that they show that as a nation reaches an advanced level of development the inequality continues to worsen, pouring scorn on the convergence theory, and this raises two important questions.

Firstly, is the economic model being pursued just? If, as an economy grows, all the benefits are being channelled to a select few is this morally acceptable? We might say yes if the benefits are being given in proportion to work effort and risk the person is willing to contribute to the overall economy. However, there must come a point when this inequality becomes unjust – ‘In the mid-1960s, when growth was rising at about 6% p.a., the ratio between the income of the top chief executive officers of American corporations and the wage of an average production worker was 39 to 1. In 1997, after three decades of slower growth, ratio was 254 to 1.’

Secondly, is this internal inequality within mature economic nations politically and economically sustainable? Within an increasingly global context which people are becoming exceedingly wealthy (in 1996 the United Nations Development Programme reported that the assets of the world’s 358 billionaires exceeded the combined incomes of 45 per cent of the world’s population) the rich have the ability to move their assets from one country to another. If there is a downturn in the local economy or if the political leaders wish to change the tax regime then the rich can move their capital to more favourable conditions. However, those whose income is generated by their labour are tied to their local economic surroundings. Today it is possible to see a growing resentment to this

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<sup>16</sup> Hutton & Giddon, p. 93.

growth in inequality; from the growth in extremist groups to demonstrations every time the G7 meets; from rioters in Jakarta to strikers in Michigan and from the growing influence of campaign groups in the rich West. Many of the high profile brands in the West are becoming the target for campaigns. Many icons of western global culture are coming under attack.

### **Cultural Domination – the outer skin of globalisation**

*'Sometimes it seems as if a tidal wave of the worst Western culture is creeping across the globe like a giant strawberry milkshake. How it oozes over the planet, sweet, sticky, homogenous, full of 'E' numbers, stabilisers and monosodium glutamate, tasting the same from Samoa to Siberia to Somalia.*

*Imagine it in satellite pictures, every canyon and crevice pink with it and all of it flowing out from the USA. Just as world maps were once pink with the colonies of the British Empire, now they are pink with US strawberry shake, for 'cultural globalisation' is often a synonym for Americanisation. Created in the coke crazed brains of Hollywood producers, US movies have become the universal story boards of global dreams – sugary and sentimental, violent and pornographic, all beautiful people and happy endings where the good guys always win and so does the USA. This milkshake of the mind is spilling across frontiers, cultures and languages, Disneyfying everything in its path. It seems to take the Taliban to hold it back'.*

Polly Toynbee<sup>17</sup>

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<sup>17</sup> Hutton & Giddon p. 191

The homogenisation of global culture – the covering of strawberry milkshake – was captured in an advertisement for MCI Telecommunications, which stated – *There will be no more 'there' any more. We will all be here.* The global symbols of Western culture – Disney, McDonalds, and Coca-Cola – will be seen by everyone and in every place. However, these symbols of global culture don't seem to paint the whole picture. As an advertisement for McDonalds sweeps across our television sets it creates both a consensus and a reaction. Malcolm Waters in his book *Globalization* describes this as the chaotic effect, he proceeds to argue – 'the absolute globalisation of culture would involve the creation of a common but hyper differentiated field of value, taste, and style opportunities, accessible by each individual without constraint for purposes of self-expression or consumption'<sup>18</sup>. This flow of a globalised culture takes a particular pattern and shape, argues Featherstone<sup>19</sup>, combining both fundamentalism and ecumenism at the same time. Firstly, it links together previously homogeneous cultures which leads to a process of self-examination in which fundamental principles are reasserted in the face of threatening alternatives. Secondly, it allows for the development of genuinely trans-national cultures not linked to any particular nation state. Both of these processes will now be examined.

Firstly, differentiation arises from a process of self-examination of fundamental principles. At the prospect of global domination of the great media empires – Time Warner, News Corporation, Sony, Berlusconi – national television and film companies have tried to protect their niche markets. Britain is the second biggest exporter of television programmes

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<sup>18</sup> Malcolm Waters, p. 126.

<sup>19</sup> M Featherstone, *Global Culture* (London: Sage, 1990) p. 6.

but still only commands 9 per cent of the global market, compared with America's 72 per cent. British Governments have resisted, unlike many other national industries, the prospect of commercialising the BBC. The independence of the BBC from commercial pressures has provided regional culturally relevant programming and at the same time has provided the world a view independent from American control. Similarly, the French film industry with the prospect of being engulfed by Hollywood has sought protection of its niche industry both on a national and European level.

Secondly, the pooling together of common ideals forms a trans-national culture. Polly Toynbee in the article *Who's Afraid of Global Culture?* argues that the case for Western liberal democracy is so strong due to the fact that it maximises freedom for the many and has universal appeal. Toynbee argues, 'we preach and struggle to practice a doctrine of freedom for women and multicultural optimism – by no means perfected, but probably the best there is. Modern urban society may sometimes be frighteningly free, alienating and lonely, but it offers a welcome escape from social pressures, superstition, patriarchy and hierarchy'<sup>20</sup>. These basic freedoms and human rights may be so much a part of the bloodstream of Western culture, and for many the most important unifying principle, that their virtue needs proselytising with an evangelical zeal. But at this point in history a doubt arises. In light of September 11<sup>th</sup> and the Bali bombings what is seen by the West as universal human rights is seen by strands of the Islamic faith as Western Christian Imperialism. As Turner argues – 'among the universalising religions the derivative Abrahamic faiths of Christianity and Islam have proved the most effective globalisers because of their missions of

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<sup>20</sup> Hutton & Giddon, p. 196.



proselytization and conversion. This is most explicit in Islam. The earthly objective of Islam is the establishment of a community of the faithful (Umma), which is ruled hierocratically, in which practices specified by the Quran are followed to the letter, and which engages in a holy struggle (jihad) against unbelievers'<sup>21</sup>.

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<sup>21</sup> B Turner, *Religion and Global order* (New York: Paragon, 1991) p. 169.

## Chapter 3.

### Globalisation and Communication

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#### Introduction

*'The great mass of human beings, absorbed in the toils, cares and activities of life, are only dimly conscious of the pace at which mankind has begun to travel. We look back a hundred years, and see great changes have taken place. We look back fifty years, and see the speed is constantly quickening. This present century has witnessed an enormous revolution in material things, in scientific appliances, in political institutions, in manners and customs. The greatest change of all is the least perceptible by individuals; it is the far greater numbers which in every civilised country participate in the fuller life of man'.*

The Pace of Mankind, Sir Winston Churchill

Churchill wrote these lines, between the two great world wars, with the rolling hills of British history in his sight. However, not even Churchill could have imagined the pace of change that would occur as the sun set on the second millennium. For many, including Wallerstein, this journey began in one of Britain's most formative centuries – the age of Tudor England – the sixteenth century. For Wallerstein, the *revolution in material things, in scientific appliances, in political institutions, in manners and customs* is part of the wider globalisation movement that has its roots in the rise of modernity<sup>1</sup>. Since the sixteenth century there

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<sup>1</sup> Wallerstein I (1980) *The Modern World System II*, New York: Academic

has been a process of economic systematisation, international relations between states, and an emerging global consciousness. Wallerstein and Robertson, key figures in the articulation of the concept of globalisation, would both agree that the process of globalisation has accelerated through time and is currently in the most rapid phase of development. And at the heart of this sociological change is communication. It is communication, as I argued in the previous chapter, which liberates *greater numbers* to participate in the *fuller life of man*. It is communication that elevates the conscience of the individual to make thinking more personal and at the same time connect to the global. This process of democratisation and the connection of the individual to the global through communication have important implications for the world in which we live. To highlight these implications the thesis is going to explore the sociological understanding of the *individualisation of self* through the inter-connectiveness of communication. It will explore how the local has moved, through the development of communications, from the immediate and material to the global and symbolic. The thesis will then progress to highlight this transformation using the specific example of suffering and especially how technology has brought the suffering of the world to the individual. The examples of Live Aid, September 11<sup>th</sup>, and the Gulf Wars will be examined.

## **Individualisation of Self**

*'The most important transformative force in our lives over the last 30 years or so is not economic markets, it's not economic interdependence, it is the impact of communications, or as it is normally called the communications revolution'<sup>2</sup>*

Communication between different peoples and states has a relatively long history but it is during the present time that the process has accelerated and is currently going through its most rapid phase. Anthony Giddens argues that it is the technological marriage between communications technology and computerisation that is 'providing instantaneous communication and it is this instantaneous impact of communication that is the main medium for the increase in our interdependence because it intertwines with almost everything else'<sup>3</sup>. The events of September 11<sup>th</sup> were an act of brutal murder but this was not only a story of mass killings it was also an act in global communications. The people who perpetuated the event designed it as an act of global communications with an enormous proportion of the world watching the plane crashing into the second tower. It was a world media event, which symbolised something about the kind of communicative interdependence in the world in which we now live. Since that day in September, Osama Bin Laden has been communicating to the wider world from the bunker of his secret hideout using videos. These videos and Bin Laden's image has made him one of the most famous people on our planet today and all because of

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<sup>2</sup> Anthony Giddens, *Director's Lecture* (London School Of Economics), 7<sup>th</sup> November 2001.

<sup>3</sup> Anthony Giddens, *Director's Lecture* (London School Of Economics), 7<sup>th</sup> November 2001.

communication technology. It is argued that it is the ‘flickering screens’ of technology which, in part, give us our personality and self-understanding, how we feel, what we give and how we vote; it is as if, for a part of our life, we live in a *virtual world*. To try and get a better understanding of that world the thesis will now consider several aspects of social interconnection, through communication technology, as highlighted by recent studies in sociology.

Firstly, the communications revolution involves the *systematic interrelationship* of the individual social ties around the world. Robertson<sup>4</sup>, the father of globalisation sociological theory, describes the world as “one place” where no relationship or set of relationships can remain inaccessible. Anthony Giddens opened his Reith lecture with a story about an anthropologist who trekked to a remote village in Cambodia to find that her first night’s entertainment was not a local tribal dance but a viewing of *Basic Instinct* on video – the wealthy Western tourist came into contact with local Cambodian people whilst at the same time Cambodian people were able to delve into the cultural values of the USA. In this situation each relationship in the world is linked together, no matter how seemingly remote, and is in turn affected by them –it is as if arbitrary geopolitical dividing of the world is becoming secondary to the web of communication technology. Keniche Ohmae<sup>5</sup>, has argued in his book *The End of the Nation State* that in an increasingly integrated world geographical boundaries are unsustainable. Ohmae argues that on an integrated world stage the nation is no longer one of the prime actors, he then goes on to contend that this is the case at both a local and personal level too. The rise in technology tends to create a more unified human

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<sup>4</sup> Robertson and Garrett, *Religion and Global Order* (New York: Paragon, 1991) p. ix

<sup>5</sup> *Ctd.* Anthony Giddens, *Director's Lecture* (London School of Economics), 14<sup>th</sup> November, 2001.

society at every level – local, national, and global – and for Ohmae it is the linking of the local to the global, which will increasingly be the model of the future.

Secondly, the communications revolution creates a phenomenology of contraction. Anthony Giddens argues that the appearance of the world is measured in time and space and that the distance between two geographical points is measured in how long it takes to move between these two points. In the 1950's it may have taken several months to sail to Australia while today it takes less than twenty-four hours – technology may appear to be making the world a smaller place. However if, through communication technology, the connection between physically distant points is instantaneous then space 'disappears' altogether. Giddens proceeds to argue there is a 'lifting out' process of social relations from local interactions to instant global relations across time and space.<sup>6</sup> David Harvey concurs with Giddens when he analyses pre modern and contemporary ideas of time and space. Harvey states that in feudal contexts space was conceived within terms of a relatively autonomous community that involved a fused pattern of economic, political and religious rights and obligations. Space and time outside community were only dimly perceived. Local concepts of time and space, Harvey argues, were reconstructed during the renaissance as European voyages of discovery began<sup>7</sup>. Today, it may be argued that the 'local' is anywhere in the world. For instance, the people in New York may experience the same thing at the same time as the people in Sydney, e.g. the collapse of the twin towers – therefore space has been annihilated by time compression.

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<sup>6</sup> Anthony Giddens, *Modernity and Self-Identity* (Cambridge: Polity, 1991) p. 21.

<sup>7</sup> David Harvey, *The Condition of Postmodernity* (Oxford: Blackwell, 1989) p. 239-59.

Thirdly, the communications revolution creates a phenomenon of reflexivity where the peoples of the world orient themselves towards the global society. Giddens articulates this when he explains the transitional movement from the local and tribal to the global. Giddens argues that the universal application of the nineteenth century European nation state created the intermediate step between the connections of the local to the global. Anthony Giddens suggests, as we move towards the contemporary context, due to the destabilisation of international relations by the world wars of the twentieth century a forced reflexive establishment of international order was produced.<sup>8</sup> In the same way today technology encourages a reflexive response – companies explore global markets, global ‘social movements’ are formed and governments keep each other honest through universal human rights. In September 2003 thousands of people – trade ministers, officials, journalists, protestors and lobbyists – gathered at the resort of Cancun in Mexico to try and bring global trading solutions to the ever widening gap between rich and poor countries.

Finally, the communications revolution creates a society based upon risk – Beck affirms that: ‘the multiplication of risks causes the world society to contract into a community of danger’<sup>9</sup>. In the pre-modern society trust was placed in the local and the knowable, the present and the material. To go beyond the near was to run the risk of exploitation. Under a system of global communications individuals place their trust in unknown persons, to impersonal forces and norms – to the ‘market’ or ‘human rights’. The individual therefore places himself into the hands of an entire set of human beings. In the community of risk the whole of human society lives with the dangers of nuclear meltdown, ecological collapse and the threat

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<sup>8</sup> Anthony Giddens, *The Nation State and Violence* (Cambridge: Polity, 1985) p. 255-7.

<sup>9</sup> Ulrich Beck, *Risk Society* ((London: Sage, 1992) p. 44.

of terrorism – the whole community is egalitarian. Beck describes the boomerang effect where ‘under the roof of modernisation risks, perpetrator and victim, sooner or later become identical’<sup>10</sup>. On one level Beck argues that a system of equality of risk operates but then he goes on to suggest, in what seems a contradictory way, that there is an international class system in which clean industries are retained in economically advanced societies while dangerous and polluting industries are exported to developing countries – ‘in the shunting yard where risks are distributed, stations in underdeveloped provincial holes enjoy special popularity. And one would have to be a naïve fool to continue to assume that the responsible switchmen do not know what they are doing’<sup>11</sup>.

Communication technology is having an enormous impact upon human life. It lifts the individual from the local and material to the global and symbolic. An individual’s social ties may be connected to every continent on earth through travel, family migration, television and technology – especially the Internet. This connectedness is instantaneous and feels as real as a person sitting in the house even though they may be sitting thousands of miles away. An individual who increasingly understands the community of risk seeks both global solutions and global rights. In this global home of emotions a personality can be formed, political ideas articulated and options of whether or not to go to war can be expressed. With this myriad of individual global expressions the thesis will now turn to a tangible example which seems to pervade every household and which seems to affect every person at a deep level – the global and immediate feeling of the ‘intimacy of suffering’.

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<sup>10</sup> U Beck, p.38.

<sup>11</sup> U Beck, p.41.



## Intimacy of Suffering

### *Introduction*

‘But those who suffer he delivers in their suffering;  
he speaks to them in their afflictions’

Job 36: 15

The suffering world can find healing in the suffering of God’s servant. This is not to say that God brings suffering to the world so that the world may come to repentance but rather we, as Elihu recognises in the book of Job, may find deliverance in the process of our affliction. This deep joy of deliverance is portrayed in C. S. Lewis’ *The Voyage of the Dawn Treader* when Eustace is trying to rid himself of the dragon skin in which he had been trapped:

*‘Then the lion said – but I don’t know if it spoke – you will have to let me undress you. I was afraid of his claws, I can tell you, but I was pretty near desperate now.... The very first tear he made was so deep that I thought it had gone right into my heart. And when he began pulling the skin off, it hurt worse than anything I felt... Then he caught hold of me – I didn’t like that much for I was very tender underneath now that I’d no skin on – and threw me into the water. It smarted like anything but only for a moment. After that it became perfectly delicious and as soon as I started swimming and splashing I found that all the pain had gone from my arm. And then I saw why. I had turned into a boy again<sup>12</sup>’.*

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<sup>12</sup> C. S. Lewis, *The Voyage of the Dawn Treader* (London: Penguin Books ed., 1965) p. 96.

The growth in awareness of the intimacy of suffering will now be explored, an intimacy that is so close that it returns to the local and personal. The thesis will now explore: what is meant by intimacy of suffering; recent historical examples of the media and suffering; a global understanding of suffering and a global theology.

If a person, for example, is sitting in his study writing on his computer in the relative security of his surroundings with his family in good health and with a first class health service available at his request but at the same time feels conscious of the suffering all around him and at any moment feels his own life, and his family's life, is at risk from a terrorist bomb or a deadly virus then what is going on? How does the person marry together the feelings of security, suffering and risk? The communications revolution lifts the person out of the local environment and creates instant global relations across time and space so that individual social ties are created around the world - for the person sitting in the study local is anywhere in the world due to the annihilation of space by time compression. Increasingly in this new world a baby crying through want and need in Afghanistan is like a baby crying next door – geography disappears – there is an intimacy in world suffering.

This intimacy in world suffering has grown rapidly over the last few decades and at the moment is going through a rapid phase. Giddens and Robertson argue that the process of interconnectedness and globalisation began with the rise of modernity and in the same way the growth in intimacy of suffering has a long lifespan connected with the growth in communications. In the 19<sup>th</sup> century the development of the railways brought together the affluent and the 'wretched poor' in Victorian England. This bringing together brought about change and an impetus for

public health reform. Within Britain this growth in interconnectedness continued through two world wars providing the basis for the Beveridge Report and the development of the National Health Service. This breaking down of geographical boundaries involved the physical movement of people. Today, however, the bringing together of people from geographically dispersed societies is achieved through satellite communications, television and the Internet. The thesis will now consider three visual moments when the world was brought together in a shared experience of suffering – Ethiopia and Live Aid, the fall of the Twin Towers and the Gulf Wars.

In 1985 the Live Aid concert was beamed, by 14 satellites, to 500 million television sets and an estimated audience of 1.5 billion stressing a universal humanitarianism. The concert was inspired by another media event – the evocative reporting by Michael Burke on the starving millions of Ethiopia. For a moment in time it seemed that the entire world was connected to the relatively small East African country sharing in its suffering and wanting to find solutions. The cries from Bob Geldof to ‘give us your money’ helped to raise £200 million to combat famine. In the end the broadcast itself and the passions it aroused may be its lasting legacy, rather than the money raised. Throughout the rest of the 1980s and 90s the media world combined with charities to raise money for the most needy people in the world-giving rise to national events like ‘red nose day’ but it was on September 11<sup>th</sup> that the *suffering of others* became *our suffering*.

*'On that day you wonderful people of this great country awoke to find you were fragile – for so long bad things had happened to other people a long way away. The world stands with you trying to wipe away your tears*

*Archbishop Desmond Tutu, speaking to the people of New York after the bombings*

On September 11<sup>th</sup> *their suffering* became *our suffering* as the world watched the collapse of the twin towers over the Manhattan skyline. The world's greatest power had been brought to its knees in pain by a handful of sophisticated terrorists - even the Pentagon, the home of American military power, was attacked. The television pictures that connected a suffering world to New York on that fateful day represented the very same medium that had created a deep emotional tie between the world and America. The millions of pictures that had been generated by Hollywood and the television studios meant that people around the world had an emotional attachment to the skyline of New York and as the second tower dropped it was as if a part of each individual had been taken away. However, the same media that brought us close to the American people in their suffering also spread panic causing a dramatic decline in airline usage. William Gaillard writes – 'some of the airlines are on the verge of bankruptcy – people are no longer worried about security, they are worried about security checks'<sup>13</sup>. To some, the media, spread rumours to provide justification for war.

The second Gulf War was the most televised conflict in the history of armed warfare. David Blunkett, in a speech in New York, describes how the media brought the world into the combat zone – 'for the first time in

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<sup>13</sup> William Gaillard, Thee Observer, 21<sup>st</sup> July 2002.

our history we not only have thousands of journalists with our troops, but we have broadcast media behind what we would describe as enemy lines, reporting blow by blow what is happening'<sup>14</sup>. The world was brought very close to the armed conflict but it was also brought very close to people's suffering and the cost of war. The rest of human society were brought very close to the people of Iraq and showed their immense displeasure at their sufferings through the worldwide demonstrations that took place. The BBC reported – 'hundreds of thousands of people worldwide have taken to the stage in the latest series of demonstrations against the war in Iraq – there have been rallies in Australia, New Zealand, the Middle East and Asia. In the US marches have been planned in Washington and other major cities while in Europe demonstrations have been held in Paris, Brussels and London – nearly 1 million people met at Hyde Park'<sup>15</sup>. What seemed to bring the people together was a deep longing inside not to see innocent men, women and children being killed, or as Tony Benn, the Labour MP, put it – 'what we are about is trying to prevent war that will kill thousands of people many of them children'<sup>16</sup>.

Communications is a primary globalising force and an intimacy of suffering is a product of the proliferation of that new technology. Suffering globalises because it universalises and equalizes. It affects every member of society regardless of location and class position. Moreover it respects no border: it is impossible to stay ignorant of suffering – a suffering child in Angola is my neighbour. The suffering of others illuminates my suffering and my mortality and the illusion of security fades. This leaves the suffering world asking questions about the

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<sup>14</sup> Dr Alex Ashbourne, The Guardian, March, 2003.

<sup>15</sup> Dr Alex Ashbourne, The Guardian, March, 2003.

<sup>16</sup> Dr Alex Ashbourne, The Guardian, March, 2003.

nature of God, that is how does a loving God allow all this suffering to take place? It is at this point that theology fits into the equation. Schreiter argues in his book *The New Catholicity* that ‘Theology in a world shaped by globalisation finds itself between the global and the local’.<sup>17</sup>

Peter Beyer<sup>18</sup> argues that theology, should locate itself between the global *noises* transmitted by communication technology and the real experiences of people. That is if globalisation propagates the myth economic liberalisation makes everyone economically better off whilst in the real world it is obvious that many people are suffering then a theological discussion should take place that would match closer the ideals and the reality. A Christian response might, therefore, be that there needs to be a fairer trade system so that a greater number of the worlds suffering people can be included in the benefits of the economic system. A tangible example of a theological response to global suffering was shown in the Jubilee 2000 campaign. The thesis will now look at this example.

### **An Example of a response to the Intimacy of Suffering – Jubilee 2000**

If globalisation, through trade and development, seeks the ideal of inclusion and a sharing of the world’s resources but in reality through the spread of communication technology highlights the fact that many people in the world are suffering through inadequate food supplies, health care and housing and that the global system is adding to the problem - then a theology and a response to this suffering needs to be provided. Christian Aid’s *Jubilee 2000* is one response to the failings of the global system to provide for the suffering people of the poorest countries in the world.

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<sup>17</sup> Robert J. Schreiter, *A New Catholicity* (New York: Orbis Books, 1997) p. 12.

<sup>18</sup> cit. Schreiter, *A New Catholicity*, 1997.

Angela Travis, of Jubilee 2000, writes in the Guardian in 1999<sup>19</sup> - 'this is Live Aid grown up - Live Aid was about nice Western people doing good things for Africans. We don't plan to stage a huge concert and raise loads of money. Instead we are taking up the issues that were raised in Live Aid and making something of them in the long term.' The aim of Jubilee 2000 was to raise awareness and not cash. If Live Aid concentrated on aid through individual contributions in response to a specific crisis – the famine in Ethiopia - then Jubilee 2000 focused on mobilising individuals to remedy the systematic problem of debt repayment. Jubilee 2000 acted in an anti-systematic way – the problems of debt repayment for the poorest countries in a global system were highlighted and a movement was formed to bring focus and vision to the richest countries in the world. The specific solutions were then left to governments and international banks to solve.

Jubilee 2000 had popular success and seems to have provided lasting benefits. The real problems of developing nations has been on the agenda of the G7 summits and the British government has been seeking ways of reducing debt repayments of the poorest countries in the world. However, Jubilee 2000 was only one response to a myriad of complexities of suffering in the world. It highlighted the struggle of some of the poorest countries in the world but what about the 'lost world'. A world that has been forgotten by the media, the places where preventable suffering goes on day after day out of the gaze of the world media, for example in the Congo region of Africa where millions have been killed in a bloody civil war. At the other extreme there is the problem of information overload – is it possible to maintain fund raising events and protest movements? In a new world order of intimacy in suffering do we need to provide new

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<sup>19</sup> Angela Travis, The Guardian, 4<sup>th</sup> August 1999.

structures that can provide mutual support over the long term that will provide support for the ‘lost world’ and at the same time prevent ‘giving’ fatigue.

*‘Listen to my cry for help,  
my King and my God,  
for to you I pray’*

Psalm 5: 2

If the growth in communications is a primary globalising force then intimacy of suffering is a product of the spread of this new technology. As social ties around the world get stronger and the planet itself seems to shrink then the questions of geography seem to disappear. From Live Aid, September 11<sup>th</sup> to the Gulf Wars the emphasis of *their suffering* has been moved to *our suffering*. In the same way that Beck argues that the communications revolution creates a world society based upon *risk* then this thesis has argued that the growth in communications technology has produced a world society connected by suffering – that is the suffering of a child in Thailand through exploitation places a mirror to children in one’s own locality. This universalising of suffering highlights the breakdown of the new global system and it is in that shortfall that theology and the Christian faith can speak to the local context. Jubilee 2000 highlighted the great injustice of debt repayment and its consequences for the suffering people of the countries affected.



## Conclusion

Chapter 3 has highlighted the *instantaneous* nature of modern communication technology and how that affects the world in which we live. The example in the chapter stresses how communication technology increases the process of individualisation and in turn removes the individual from the local and material into the global and symbolic. The chapter then progresses to argue that symbols (e.g. symbols of suffering – Live Aid and the Twin Towers) mediate around the globe and become part of the individual's worldview. The chapter then moves on to contend that theology can play an important part in taking these world views and formulating a response and the example of Jubilee 2000 is given.

## Chapter 4.

### Globalisation and Economic Justice

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#### Introduction

One of the great contentions of globalisation theory is that political and economic power is being transferred from the local and national to the global. This may display itself in feelings of disenfranchisement and reduced power to influence - or, for example, faceless people in Brussels making directives which control and influence British communities. This feeling of distance makes many institutions, like the Church for example, feel that they can not influence the agenda regarding say social justice on a global, national or local level. The chapter will commence by considering how economic power has moved from national to global institutions looking at trade, production, investment, flexibility, finance and labour.

#### Towards Global Trade

*'Rich countries will use their economic muscle to get what they want at the expense of the poor'<sup>1</sup>.*

Professor Joseph Stiglitz, Columbia  
University

There are many who would argue, like Joseph Stiglitz, that rich countries would always use their economic muscle in the area of trade at the

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<sup>1</sup> Professor Joseph Stiglitz, The Guardian, 8<sup>th</sup> September 2003.

expense of the poor. In the area of trade the essay will consider the current state of play with tariff barriers and what an ideal globalised picture of absolute freedom of exchange between areas would look like.

World Trade, understood as the exchange of commodities and services, has grown very rapidly during the phase of industrialisation. Trade itself has been an important component in the formation of an increasingly globalised world as it has linked together geographically distant producers and consumers and formed a relationship of interdependence. Gordon expresses the extent of the growth in world trade when he writes, 'only during the global conflict and associated economic depression that marked the first half of the twentieth century did the ratio turn negative. Even then global trade continued to grow in the twenty years following the great depression'<sup>2</sup>. There have been two phases of rapid economic trade growth: firstly, during nineteenth century when British power allowed it to set up protected markets in its colonies and 'free trade' in manufactured goods outside them; and during the post-war settlement which witnessed the rise in the USA where a freer regime of trade could be imposed with special agreements for its 'most favoured nations'.

As the world approached the 1970s and 1980s the rate of acceleration in trade slowed. During this phase the USA found greater competition for its manufacturing goods – through the growth of Japan and Europe – and America turned more protectionist. In turn, to protect their own markets, competing trade blocks were formulated, e.g. ASEAN, EU, and NAFTA. These trade blocks sought to remove barriers between themselves but set up greater blocks between the rest including some of the poorest countries in the world. This attempt to reduce tariffs was seen in the 1993

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<sup>2</sup> D Gordon, *The Global Economy* (London: New Left Review, 1988) p. 24-64.

Uruguay round of trade talks which concentrated on agriculture and services tariffs. In a further step to help this process the World Trade Organisation (WTO) was launched in 1995 and in 2001 had 144 members. In a truly globalised world there would be a free movement and exchange of services and goods between regions. The key is can the WTO not only reduce tariffs between richer trading blocks but also allow free exchange with the poorest countries and developing countries?

### **Towards Global Production**

*'One of the revelatory discoveries offered by social sciences in the twentieth century is that colonialism and imperialism produce an international division of labour of a social kind<sup>3</sup>'.*

Malcolm Waters

As the world continues to move away from its colonial past sociologists, including Waters, argue that an international social division of labour is being displaced by a technical division of labour and at the moment both coexist in a decentralised system of production. With the growth in the service sector we are also witnessing a dematerialization of commodities. The essay will now consider each of these three areas:

Firstly, the social division of labour concerns the type of jobs or occupations that a person has specialised in e.g. a medical doctor. In this situation more advanced societies do capital intensive, high value adding production. On the other hand, less advanced societies do labour

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<sup>3</sup> M Waters p. 65 - 68

intensive, low value adding production. This social division of labour produces a relationship of domination and is characterised by terms such as developed and underdeveloped and rich and poor countries. This kind of division between rich and poor has produced an ever-widening gap during the two centuries that have passed since the beginning of industrialisation. Based on income per head the division was 2:1 in 1800 whilst in 1975 it was 40:1. Barraclough argues that – ‘poverty is accompanied by pathological rates of literacy, life expectancy, infant mortality, nutrition, morbidity and population growth’<sup>4</sup>

Secondly, the technical division of labour considers the specialist tasks within occupations, e.g. how the medical profession is divided into specialisms. The technical division of labour is more prone to the effects of globalisation for the following reasons. Newly industrialised countries including Singapore and Taiwan have benefited from policies that include ‘tax incentives for investors, wage suppression and depressed currency values’<sup>5</sup> that have encouraged the relocation of production to the peripheries and have aided rapid development. Running concurrently with this, and intertwined with the process, there has been a spread of interim alliances that have produced a rapid expansion of ‘subcontracting, production licensing, joint ventures, partial mergers and interim agreements’<sup>6</sup>. Many of these multinational companies have relocated their production to newly industrialised countries away from the traditional manufacturing nations e.g. the British shoe manufacturer Clarks have relocated production from Portugal to the Far East. This movement of technical production from developed countries to newly

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<sup>4</sup> G Barraclough, (London, The Times, 1978) p. 294.

<sup>5</sup> R Waters & D Blake, *The Politics of Global Economic Relations* (Englewood: Prentice-Hall, 1992) p. 190.

<sup>6</sup> OECD (OECD: Paris, 1992) p. 13-14.

industrialised countries has distributed the technical division of a company in a non-centralised way and has increased the globalisation of the workforce.

Finally, Lash and Urry argue that in the most economically advanced parts of the world there has been a dematerialisation of commodity production, and this takes place in two ways. In the post-industrialised nations there has been both a growth in the professional service class e.g. accountancy, and a growth in the menial services e.g. call service centres. However, there has also been a rapid growth in the culture industry what Lash and Urry have called ‘an exchange of money for meanings’<sup>7</sup>. The mobility of non-material services across a technically connected world will lead to a rapid advancement in these areas through the process of globalisation.

There are two possible interpretations of this move towards globalised production. Frobel argues that, ‘commodity production is being split into fragments which can be assigned to whichever part of the world can provide the most profitable combination of capital and labour’<sup>8</sup>.

Alternatively the OECD argues that within an ideal globalised production system industries would grow only where there is physical and geographical advantage. Both of their interpretations displace the division of labour from a national to a global context where poverty, structural unemployment and the localisation of wealth takes place on a world scale.

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<sup>7</sup> S Lash & J Urry, *Economies of Signs and Space* (London: Sage, 1994).

<sup>8</sup> F Frobel, J. Heinrichs & O. Kreye, *The New International Division of Labour* (Cambridge: CUP, 1980) p. 14.

## **Towards Global Investment**

*‘\$104.1 billion profits of the world’s top ten firms equal to GDP of 29 African countries’*

The Guardian, 8<sup>th</sup> September 03

There has been a silent revolution taking place over the last few years and that is the growth of the Multinational Corporation. The move of national companies, through transnational enterprises to truly global companies has not been short of spectacular. The thesis will now trace that movement and highlight the impact on global investment.

Up until 1945, and a little beyond with the post war settlement, foreign investment and national capitalism was limited to companies linked with the nations of Europe and the USA - investment followed the flag. In the early stages, up until the nineteenth century, the state sponsored chartered companies, e.g. the Dutch East India Company and Van Diemen’s Land Companies. The mercantile capitalism was very closely linked to colonialism that exploited natural resources and agriculture. During the late nineteenth century entrepreneurial capitalism sought to influence the supply and consumer chains through the development of finance houses and transportation links. This continued up until the Second World War. During the post war settlement American-based cartels dominated foreign investment and an expanded form of economic imperialism took place.

However, as the 1960s approached, Gilpin argues – ‘the day has passed when corporations of the United States and a few other developed countries could operate freely in and even dominate the host economies

and when foreign direct investment meant the ownership and control of wholly owned subsidiaries'<sup>9</sup>. In the early stages of the globalisation process the development of transnational companies seem to have been an early rebuff to American domination. Transnational companies develop products and invest in markets that are linked to both regional specialisation and imperial history. Therefore American companies tend to invest in Latin America and some parts of Asia; Europeans in Africa, Brazil, Southern Asia and Eastern Europe; and Japanese firms dominate investment in East Asia and Australasia.

The current phase of globalisation, and the development of multinational corporations, witnesses the development of companies based on alliances without any geographical constraints. This may involve – ‘equity swaps, technology transfers, production licensing, the division of component manufacturing and assembly market sharing’<sup>10</sup>. Forming global alliances takes place in many and varied manufacturing and service-based industries, including: car manufacturing, Rover-Honda; transport industry, BA-Qantas; and computing IBM and Microsoft. The OECD in the area of cutting-edge technology cite that – ‘international inter-firm agreements on research cooperation among semiconductor firms grew from forty-three in 1983 to over one hundred in 1989’<sup>11</sup>.

In summary, foreign direct investment has been removed from the nation state, it has been internationalised and is now going through a process of globalisation. The growth in multinational corporations has been staggering. Dunning estimates that towards the end of the twentieth

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<sup>9</sup> R Gilpin, *The Political Economy of International Relations* (Princeton, Princeton University Press) p. 256

<sup>10</sup> Waters, p. 79.

<sup>11</sup> OECD, p. 14.



century there were 20 000 multinationals whilst the largest 300 accounted for 70% of the total foreign direct investment and 25% of the world's capital<sup>12</sup>. Two-thirds of these companies may have originated from the USA, UK, Japan and Germany but now have no geographical home, moving capital and investment around the globe.

## **Towards Global Flexibility**

*'... while women can expect to hold 11 jobs over their working lives, men can now expect to hold 10 – when 20 years ago the average was 7'<sup>13</sup>.*

Will Hutton

Will Hutton in his book *The State to Come* argues that the individualisation of working life has placed a high degree of responsibility for career plans, welfare provision and personal protection onto the shoulders of the workforce requiring a high degree of flexibility in a world market. Globalisation has witnessed the organisational transformation of the workplace from Fordism to flexible responsiveness to world markets. In this process of transformation there has also been a growth in culturalisation of economic life where, for many, the symbols of the 'company' have replaced the symbols of national life. Both of these developments will now be considered.

At the turn of the twentieth century, the Ford Motor Company, in the USA, created a model for the mass production of cars – the assembly line

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<sup>12</sup> J Dunning, *Multinational Enterprises in a Global Economy* (Workingham: Addison-Wesley, 1993) p. 14-15.

<sup>13</sup> W Hutton, p. 39.

– which would become a standard for replication throughout the world. Fordism advocates the mass production of standardised items for mass markets. The Ford motor car could, therefore, be produced on an assembly line and sold not only to the four corners of the USA but also the world. However, Fordism as an ideology touched both the social and political spheres. It became an effective means both to control the labour process and to satisfy workers' aspirations at a material level. Lash and Urry argue that as Fordism was transplanted into a variety of cultures social, political and industrial relations varied across societies.

As the ideals of Fordism began to be lived out in a variety of cultural contexts they began to take a shape of their own. In Britain, the organisation of the workforce ran closely along class lines which sought to maintain the status of the managerial profession; in France, late companies were centralised running as state bureaucracies; in Sweden, there was a definite attempt to differentiate managers and workers; while German, firms were influenced by state government and finance houses. For thirty years after the second world war these companies operated within the constraints of national social and political culture but as the process of globalisation began to accelerate these cultural differences became blurred and a common ideal is began to develop especially as the might of Japan began to raise its head into the global arena.

Marceau<sup>14</sup> argues that the impressive global success of Japanese industry in challenging the might of American and European domination has produced a new culture of company organisation. In part, the success of Japanese companies is due to the highly strategic planning of the government of Japan in the sphere of new technologies. However, the

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<sup>14</sup> J Marceau, *Reworking the World* (Berlin: De Gruyter, 1992).

novel internal company organisation and management philosophy must account for a large part of the success of Japanese multinationals with strategic management, just-in-time and total quality management practices. These areas of company organisation may have become standard across the world but it is in the area of flexible working that Japanese companies seem to have had the greatest impact. This has included managerial decentralisation, functionally flexible workers and a numerically flexible labour force. This has had the effect of blurring the differentiation between managers and workers, job classification and geographical location of work. This in turn has produced both a highly motivated and loyal workforce – economic life has been aligned with contemporary culture.

The culturalisation of economic life provides an environment where all cultural expressions can be found within the company. This gives the workforce a sense of belonging, security and a connection to a primary social group. The opportunities to enjoy a high quality cuisine, travel the world first class and enjoy cosmopolitan expressions of culture feeds the idea that the company is a better place to be than the local community or even the family. For a number of specialised workers there has been a move from local and national loyalties to global company adherences.

### **Towards Global Finance**

*'Banking is rapidly becoming indifferent to the constraints of time, place and currency...an English buyer can get a Japanese mortgage, an American can tap his New York bank account through a cash machine in*

*Hong Kong and a Japanese investor can buy shares in a London-based Scandinavian bank'.*

Financial Times, 1978

The Big Bang that took place in London in the 1980s was highly symbolic. It symbolised the transference of power of global finance to the world of instantaneous electronic communication from the city, which had managed the world financial system just a little over a century before. The dignity with which the old city passed on the baton was not lost but it was forgotten as quickly as the bowler hat. This transformation of the world of finance is the most highly globalised aspect of economics<sup>15</sup>. The essay will now briefly outline the transition from a national to global financial system.

From the mid-nineteenth century to the First World War Britain and the City of London were the major capital exporter and finance centre – in effect London managed the world financial system. The system run from London was both highly internationalised and centralised as it's underwriting depended upon a single state. The combination of the First World War and the 1930s depression left Britain unable to underwrite the world economic crises and it was left to liquidate its overseas investments. Between the two World Wars both Britain and the emerging superpower, the USA, were unable to provide finance to the world system and therefore the markets remained illiquid.

In the post war agreement New York became the international financial centre. America controlled the world financial system through the World

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<sup>15</sup> Gilpin, p. 308-14.

Bank and International Monetary Fund where the USA became the main creditor of world debt. This system continued and flourished until the 1970s, when America like Britain in the 1930s, was unable to finance the world economic crises. A number of contributing factors led to the American crises including the emergence of powerful trading blocs e.g. Europe, the rise of Japan and the OPEC oil shock – the USA became a debtor rather than a creditor nation. The consequences of this event showed that no one nation could control international markets there had been a move from the national, to the international to the globalised.

In the globalised system of finance there is no one centre of power. Rather the 'global financial market' operates as a locus of dominance. There seem to be two directions that global financial markets are developing in, as argued by Walters<sup>15</sup>. Firstly, a high degree of differentiation is taking place with banks becoming the stock dealers and building societies becoming banks. Secondly, technology has homogenised the components of the international system into a single global entity – twenty-four hour trading using electronic access. In this new horizon states are subordinate to the power of the financial markets – clearly seen in 1992 when the European Monetary System collapsed at the hands of aggressive and persistent markets attacks. In the world of financial markets the national state not only becomes subordinate to the new global situation, it almost become irrelevant.

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<sup>15</sup> Waters, p. 89-90.

## Towards Global Labour

*'Poor countries account for more than 80% of global burden of disease but only 10% of health spending'.*

The World Bank

*'In rich countries less than 5% of all children are malnourished, in poor countries as much as 50 % are'.*

UNHCR

Headlines like the ones printed speak about the unequal world that exists and reminds us the reasons why there has been a large amount of economic migration in recent times. The current influx of refugees and measures to stem this flow seems to stand against the history of migrant labour. The essay will now consider the history of labour migration and why labour markets are the least likely element of economic life to move towards globalisation.

McEvedy and Jones in their book *Atlas of World Population History*<sup>16</sup> describe how, in the early stages of global expansion, the world witnessed unprecedented labour movements. They show that between 1500 and 1850 white traders moved 9.5 million slaves from Africa to the Americas (Caribbean: 4 million; Brazil: 3.5 million; Southern USA: 400 000). Up until the mid-nineteenth century very few Europeans settled outside the continent in which they were born. However, between 1850 and the First World War 41 million people migrated from Europe to the USA and

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<sup>16</sup> C McEvedy & R Jones, *Atlas of World Population History* (Harmondsworth: Penguin, 1978).

unsurpassed event which has become known as the ‘Great Migration’. In the twentieth century American immigration slowed and a large part of European immigration has moved towards former British colonies – Australia, Canada, New Zealand and South Africa - with Australasia receiving 5.5 million migrants. Cities have received large numbers of Europeans. Melbourne in particular has developed a Greek community that, in size, is only second to Athens in the world.

It seems that the current static situation in global migration has many deep and complex reasons. Waters argues, that ‘because governments remain accountable to electorates in terms of the delivery of individual economic welfare and the admission of migrants appears to threaten employment prospects and to dilute the value of public services’<sup>17</sup> therefore governments have tried to limit immigration. On the other hand Emmott argues on the grounds of culture where it would appear that ‘only quite severe economic or political disadvantage can overcome the local constraints of kin, language, domestic investments and cultural familiarity’<sup>18</sup> and would, therefore, urge an increase in migration.

In a genuinely globalised context movements of labour would be unrestricted by the nation state and it appears on the evidence that this situation is very patchy. In many areas of economic life the context has moved from the national to the global but when it comes down to people the situation is very static. It appears, for many, that there is a virtual connectiveness, through time and space using technology – power has shifted upwards leaving individual people feeling disenfranchised.

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<sup>17</sup> Waters, p. 89.

<sup>18</sup> B Emmott (The Economist, 1993) p. 6.

## Conclusion

Chapter 4 has contended that economic wealth has transferred from the local and national spheres of life to the global. This move in economic wealth has produced international centres of production, investment, labour etc. London, for example, has become an international centre of finance attracting large banks and investment houses. This concentration of wealth in London has produced a rapid growth in property prices and an influx of top class restaurants and consumer outlets. London becomes a global centre of economic wealth whilst other parts of the United Kingdom find it difficult to keep up. Other parts of the world have also enjoyed large amounts of economic investment e.g. China is quickly becoming the work shop of the world. However, many parts of the world are not benefiting from economic globalisation and are rapidly becoming economic wastelands. For many in the world globalisation is a byword for *economic injustice*.



## Chapter 5.

### Globalisation and Culture

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#### Introduction

*Just Do It*

Nike

Just do what? Well, for many, Nike's advertising slogan is symbolic of the go-get-it winner-takes-all culture of America – and that winner is usually the United States herself. Through one pair of eyes it's all a cynical and destructive plot by the West to impose its values on the world embodied in the triumph of Hollywood films, Nike shoes and Coca Cola that destroy local cultural institutions and all forms of pluralistic culture. However, as Polly Toynbee argues in her article *Who's Afraid of Global Culture*, 'the rest of the world hardly needs much convincing to drink coca cola or enjoy Hollywood films. They enjoy them as much as any American'<sup>1</sup>.

Lyotard<sup>2</sup> argues that a single, centralised force does not underpin the current phase of globalisation or the triumph of a 'metanarrative' but rather its movement is dissipated. The globalisation of culture needs to be regarded as chaotic rather than orderly. The components of these cultural experiences become connected to one another and they become 'relativised'. There is no central or unified force. Therefore, if a person was living in a highly globalised environment – London for example – then he would have unlimited access to self-expression and consumption.

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<sup>1</sup> W Hutton & A Giddens p. 196.

<sup>2</sup> J Lyotard, (Manchester, Manchester University Press, 1984).

He may choose to wear an Italian suit, eat at a Japanese restaurant and drive a German car. However, a person living thousands of miles away – in Tokyo for example – may have exactly the same identity. If an absolute globalisation of culture existed then each individual in the world would have available to themselves a common but hyper differentiated field of value, taste and style. In a globalised world there would be continuous cultural flows of ideas and values. These would be transmitted through the world-wide-web, people travelling and symbolic values of taste.

Featherstone<sup>3</sup> in his book *Global Culture* describes two phases in the development of a globalised culture. Firstly, formerly homogeneous cultures are linked together through communication, travel etc.. These two cultures then go through a process of relativisation where a course of self-examination takes place. The values of these two cultures are then either reinforced in the face of a threatening alternative or absorption of the other culture takes place. Secondly, common values and tastes, highlighted as symbols or flows, are developed and a trans-national culture is developed not linked to any nation state. These symbols or flows then become shapers of a global culture. They move about the planet influencing and directing ideas, values and beliefs. In sociological terms a number of these flows can be identified. Appadurai<sup>4</sup> identified several of these flows, these include: ethnoscaples, the movement of individuals; technoscaples, the distribution of technology; finanscaples, the distribution of capital; mediascaples, the distribution of ideas; and ideoscaples, the distribution of political ideas. Ethnoscape will now be considered.

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<sup>3</sup> M Featherstone, p. 6.

<sup>4</sup> A. Appadurai, *Disjuncture and Difference in the Global Cultural Economy* (London: Sage, 1990) p. 295-310.

## Ethnoscape

Recent attempts, by our politicians, to define who we are may have had mixed results but the quest still goes on<sup>5</sup>. Whether it is an attempt to reach back into history or trying to market a contemporary expression of Britishness we may have missed the point. Malcolm Waters<sup>6</sup> makes a convincing argument in his book *Globalisation*, that the world has moved from ethnic tribalism to global cosmopolitania with the nation state only a building block in the journey. Pre-modern Europe consisted of larger numbers of ethnic tribes co-operating in a highly dis-unified manner. Ethnic groups were free to move across highly porous borders and regional geographical allegiances were seen as less important. Medieval Monarchs required ethnic groups to pay their taxes and provide soldiers for their armies, but economic activity and cultural expression were organised on a local basis. There was no social technology or central administration that would allow the formation of large-scale political systems – another geo-political step would need to be taken – the rise of the nation state.

As modernity moved towards the eighteenth century there was a specific attempt to replace feudal oligarchies with the Nation State by the ‘new’ political classes. Hobsbawm<sup>7</sup> argues that the geographically located national political movements had four objectives when formulating a new nationalistic expression ‘ethnic-state/nation-government’, that is the growth in a common identity between community, political system and administration. However, there seemed to be a large disparity between

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<sup>5</sup> Tony Blair’s attempt at branding Britain as *Cool Britannia*.

<sup>6</sup> Waters, p. 125 – 157.

<sup>7</sup> E Hobsbawm, *Nations and Nationalism since 1780* (Cambridge: CUP, 1992) p. 188.

the national conscience and the ethnic groupings it was supposed to represent – Anderson refers to these new nations and their identity as ‘imagined communities’<sup>8</sup>.

Hall affirms the idea of ‘imagined communities’ when he describes in his book *The Question of Cultural Identity* how nations prescribe an almost self-mythical status for themselves when trying to affirm their cultural identity. Hall argues that the powerful within a nation affirm and re-affirm the country as a ‘social, spatial and historical fact that is real, continuous and meaningful’<sup>9</sup> - within this context cultural expression of nationhood seeps down from the political and intellectual elites to become an accepted national expression. Hall highlights five practices which encourage this to happen: the telling of stories and histories regarding common national experiences; asserting a national character; the creation of collective national symbols; the creation of mythological historical events which take the nation beyond history; and the promotion of homogeneity of race and tribe.

Malcolm Waters argues that the development of nationhood is a precursor to the process of globalisation because it provides a ‘basis on which societies can be connected with one another’<sup>10</sup>. Arnason connects the process of globalisation with nationhood and ethnicity and examines how they impact on each other. Arnason asserts that globalisation both differentiates and homogenizes this providing a process of development of a global culture and strong local ethnic expressions at the same time allowing a transfer between the two. For example, Foster’s may have a strong local expression being associated with Australian mateship but at

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<sup>8</sup> B. Anderson, *Imagined Communities* (London: Verso, 1983).

<sup>9</sup> S Hall, *Modernity and its Futures* (Cambridge: Polity, 1992) p.293 295.

<sup>10</sup> Waters p. 135.

the same time this symbolic identity connects with an Englishman sitting in a British pub. Amason also argues that the link between the ethnic and the state is broken through the process of globalisation, allowing the reconstruction of nations across former geographical boundaries. This movement of peoples and boundaries, Armason goes on to argue, brings the centre of Western modernity to the periphery through affluent tourism and electronic communications and the periphery to the centre through exotic media titillation of previous remote cultures and economic migration. The whole process results in the mass absorption of Western ideas and the re-invention of remote tribal stories through western thinking. This globalisation of ethnicity is highlighted in the theme park in Japan designed to allow foreign tourists feel at home; they include – The German Happiness Kingdom, Canadian World, Venice of Japan, Holland Village, Niigata Russian Village and Cannonball City – a recreation of life in the USA<sup>11</sup>.

## **Econoscape**

It has already been noted in the previous section that the process of globalisation both homogenises and differentiates ethnicity. When looking at global consumption this process is going to be considered a little further. However, the homogenising effects of globalisation will be considered in greater detail with the ideas of symbolic exchange, mediated through advertising, providing the main focus.

The homogenizing trend of globalisation creates a global consumer culture which can employ terms such as – ‘Americanisation’, ‘Western

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<sup>11</sup> Economist – 28/1/94.

cultural imperialism' and 'Coca colonization'. This 'global consumer culture' has its roots in the middle of the twentieth century and has proliferated right to the edges of the globe. However, if the only drink in town was Coca Cola then one's diet would certainly be homogenized, but visiting most cities in the world shows this is not the case. That is because as popular consumption homogenizes it paradoxically differentiates at the same time. That is popular culture homogenizes across the globe in that what is available in any locality can be available in all localities, but in any one locality that there seems an infinite range of cultural opportunities. King makes this point when he writes 'New York, like many global cities offers a dazzling variety of consumption possibilities drawn from across the globe in terms not only of imported products but of imported cultural products'<sup>12</sup>.

Featherstone<sup>13</sup> argues that consumer culture is more than simple consumption. In this arena consumer culture is more than 'material' consumption, which is located in its area of production and use, but is rather 'symbolically' located in the context of exchange. Symbolic consumption becomes a sign of self-expression and identify where kinship, religion, art, affection and intellect all become commodified. So symbols of consumption may be captured in terms such as 'taste', 'fashion' and 'lifestyle', which replace the old rules of social order – reflecting class and political affiliation. An example of this can be seen when a previously elite cultural expression – opera music – is highly globalised. In 1992 the 'Three Tenors' concert linked operatic music to the sport of soccer, providing a huge spectacle, which was then marketed

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<sup>12</sup> A. King, *Global Cities* (London: Routledge, 1990).

<sup>13</sup> M Featherstone, *Consumer Culture and Postmodernism* (London: Sage, 1991).

by the mass media and then transmitted around the globe – an effect of democratising within.

The expansion of global technologies has removed consumer culture from the nation state – so easily and has provided an almost instant symbolic exchange of commodified goods around the globe. Originally, in the 1930s, the Volkswagen was conceived as a cheap car for the people of Germany. Today, however, the German car company makes world cars available from Tokyo to Boston. There seem to be endless ‘global brands’ being beamed around the world by satellite technology from Levi jeans to MacDonalds and from Australian Akubra hats to AGA kitchen stoves. Satellite communications, the Internet and global tourism facilitate rapid movement from the local, mainly the USA, to the global.

Global culture, however, can be successful if it can win the hearts, minds and more importantly, the money of the individual. How does it do this? – There are two common explanations. Firstly, as argued by Sklair<sup>14</sup>, that capitalisation transforms people into consumers by altering their self-images, wants and desires. Secondly, as argued by Ritzer, this involves the process of ‘MacDonaldization’: ‘the process by which the principles of the fast food restaurants are coming to dominate more and more sectors of American society as well as the rest of the world’. Ritzer outlines the principles as follows<sup>15</sup>:

1. Efficiency: time and effort is reduced between an event and its satisfaction.

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<sup>14</sup> L. Sklair, *Sociology of the Global Systems* (Hemel Hempstead: Harvester Wheatsheaf, 1991).

<sup>15</sup> G. Ritzer, *The McDonaldization of Society* (Thousand Oaks: Pine Forge, 1993) p. 7-13.

2. Calculability: calculations of money, time and effort replaces quality on the part of the consumer.
3. Predictability: standardised products and consumers are not encouraged to seek alternatives.
4. Control of human beings: by providing limited options, drive through processing and uncomfortable seats.

This McDonaldisation pervades many corporate ventures from Pizza Hut to supermarkets, from financial services to university education. The thesis will now develop the idea of ‘sacrascape’ that is a sociological study of religion but first a summary of what has been learnt from ‘ethnoscape’ and ‘econoscape’ will be given.

In summary, the globalisation of culture: both homogenises and differentiates, creates ‘symbols’ of exchange rather than the ‘local’ and ‘material’ and these symbols are mediated rapidly through communications and symbols of ‘taste’ and ‘preference’ win the allegiance of the individual.

### **Sacrascape**

*‘The world was created by a single God and that humanity is a common form of existence in relation to that God is a primary long-run driving force in the direction of globalisation’.<sup>16</sup>*

For many, religion is the primary force in globalisation. The primary universalising religions pushed beyond the borders of their domain to claim new adherents. However, with the rise of modernity came

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<sup>16</sup> Waters, p. 127.



secularisation the breakdown of the theocratic state and a set of universalising values.

Up until the middle ages the universalising religions – Buddhism, Christianity, Confucianism, Islam and Hinduism – created a set of beliefs and patterns of behaviour that were above and beyond the state and economy. Religions were mainly restricted by geography – for example for Christians the Kingdom of God was mainly confined to Europe, parts of the Middle East and any vessel that travelled from those regions. With the rise of modernity and the improved prospects for travel the universal religions gained a globalising sense of mission. To best achieve the conversion of the ‘new-world’, religions aligned themselves with the new expansive empires e.g. Arabian, British and Ottoman.

The rise of modernity, however, brought new ideas of the secular and capitalism. The secular, capitalist, liberal state eclipsed the religions in formulating practices and beliefs. This Western, liberal democratic state brought new universalising values of individualism, privacy, private property etc which were created, many argue, separately from the secular. During the twentieth century these new universalising values came into conflict as they tried to find expression in Liberalism, Communism, Conservatism and Fascism. At the same time religion as well as giving birth to these new values sought new ways to express itself. Lyotard argues that within this complex interweaving of belief systems no one ‘metanarrative’ dominates but rather globalisation causes their dissipation.

## Globalisation and Christianity

The two primary universalising religions – Islam and Christianity – grew out of the exclusivist religion – Judaism. Long<sup>17</sup> argues that the Judaistic religion could not develop into a globalising force because of the covenant relationship between God and his chosen people – there was no mission of conversion. In this respect, Long goes on to argue, that Christianity is critical because it has a singular and abstract God; a single reference point for each person in the world and a single set of legal and moral laws. Strange<sup>18</sup> further argues that two factors facilitated the spread of Christianity from a minority sect to the religion of the Roman Empire, the alignment with the political institution and the use of Greek as *lingua franca*.

For the next thousand years Christianity moved from being a cultural movement to a political ideology. Within the borders of the Roman Empire the globalisation took place by bringing all people into the political system, as each were valued by God, and all these relationships with God were mediated through a priestly hierarchy. In doing so Christianity both globalised and maintained internal social order. The order was maintained until the sixteenth century where two important events took place that would take the process of globalisation to new heights. Firstly, Christianity followed the ships of exploration and the mission of conversion was developed. Secondly, and probably more important, the Protestant Reformation began. The Protestant Reformation

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<sup>17</sup> Long, T. (1991) 'Old Testament Universalism' in R. Robertson and W. Garrett Religion and Global Order, New York: Paragon p. 19-34.

<sup>18</sup> Strange, J. (1991) 'Two Aspects of the Development of Universalism in Christianity' in R Robertson and W. Garrett Religion and Global Order, New York: Paragon 35-46.

had an impact on Western globalisation in several respects – these are outlined below: -

Firstly, the Protestant Reformation challenged the tension between state and church by separating the two. It did this by either making the church subordinate to the state as in England or by secularising the state as in the USA and France. The state was now free from seeking religious legitimisation for its actions and it now relied upon itself for political direction. The increased freedom and political power of the state gave rise to the building of nations and the process of internationalisation.

Secondly, the Protestant Reformation increased the process of democratisation. The medieval system of Christianity maintained a priestly hierarchy where some were regarded as being closer to God than others e.g. Kings, Popes and Bishops. After the sixteenth century each person was regarded as of equal standing in the sight of God and each individual had access to God through personal prayer, conscience and faith. And if each individual could become a Christian through a simple act of faith then Protestant missionaries had the motivation to take this ‘good news’ to the four corners of the earth.

Finally, the Protestant Reformation challenged the special constraints through the breakdown of the link between territory and salvation. If salvation is primarily about individual conscience then the community of faithful may not be next-door but dotted around the world. Christendom itself may have moved from the constraints of Europe to the whole world.

Sociologists have traditionally interpreted Christianity under what has become known as *Secularisation Theory*. The theory states that as

Christian beliefs and practices become separated in time and space there would be a growth in abstract philosophical principles away from the simple gospel narratives. These philosophical principles would challenge each other within the church and at the same time be challenged by the march of modernity. This would in turn make people non-religious in the light of internal conflict and seemingly better alternatives. However, this secularisation theory is being challenged on two fronts – a rise in religious and spiritual beliefs within society and the rise of fundamentalism<sup>19</sup>.

### **Fundamentalism and Ecumenism**

Fundamentalism is an integral part of the hyper differentiating tendencies of globalisation. In the current phase of globalisation, often called post-modernism, the pathways to material success are no longer clearly defined and the search for truth uncertain. In this situation Waters argues that globalisation, ‘accelerates the search for a single, often mythologized truth that can reference all social mores and practices’<sup>20</sup>. Religious fundamentalist movements seem to offer these certainties by differentiating to provide ‘truth’ to those who are searching, or as Lechner describes them – ‘to a value-orientated, anti-modern, dedifferentiating form of collective action – a social cultural movement aimed at reorganising all spheres of life in terms of a particular set of absolute values’.

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<sup>19</sup> J. Duke & B. Johnson, *Religious Transformation and Social Conditions* (New York: Greenwood, 1989) p. 75 – 110.

<sup>20</sup> Waters, p.130.

If fundamentalist religions have grown out of globalisation then globalisation also affects the development of worldwide fundamentalism. As Robertson puts it – ‘Christianity relativises global trends’<sup>21</sup>. This relativising process requires the faith to assimilate ideas and values of the world in a kind of humanistic ecumenism. However, at the same time, there is a process of reflective search for original traditions. For many the role of women in the church hierarchy undermines the traditional roles of men and women – it is as if the church has ‘sold-out’ to the humanist women’s movement where the secular has been placed above the sacred.

There are many examples of differentiated Christian expressions but possibly the most powerful of these is the development of what is known as the New Christian Right in the USA. The sociologist, Malcolm Waters, expresses the need for analysis when he writes, ‘The New Christian Right is a loose term for a coalition of genuine fundamentalist protestants with traditionalists from the Episcopalian and catholic churches that seek to directly influence politics in the direction of reduced moral and sexual permissiveness, explicit references at the state level to Christian symbols, the criminalisation of abortion and a repressive attitude to crime and other forms of deviance’. Waters goes on to say that, ‘the core of the movement is a Protestant group called the Moral Majority led by Jerry Falwell, which parallels Paisleyite Protestantism in Northern Ireland and Fred Nile’s ‘call to Australia’ movement....the membership is small but its success is magnified by the success of Televangelism and other forms of media’<sup>22</sup>.

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<sup>21</sup> R Robertson, *The Relativization of Societies: Modern Religion and Globalization* (Chicago: Scholars, 1985)

<sup>22</sup> Waters, p. 131.

## Conclusion

The chapter gives a sociological study of culture with special references to ethnicity, economy and religion. The main conclusions drawn from this study are that globalisation causes the homogenising and differentiation of society at the same time. That is, there is a global culture that breaks down and infuses itself within the local context. Democracy, for example, maybe regarded as a predominantly Western cultural construct that assimilates itself within a variety of local guises. This last statement might be viewed as the real problem with regards to global culture. That is, if democracy which is seen by the West as fundamental human right but is regarded by the East as a Western cultural preference then maybe those of us who live in the West may need to look carefully at what is going on with regards to the globalisation of culture. It could be said that global culture is constructed by the West and then wedded to other parts of the world disguised as local culture. This globalisation of culture maybe regarded as *imperialistic* because it does not facilitate a process where the weak and the powerless can influence or change global cultural trends.

## Chapter 6.

### The Anglican Communion's Response to Globalisation

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I would like to make the argument that the Anglican Communion does want to respond to the world in which it finds itself. From the early beginnings of the Church of England, through the development of the various branches of the communion to the present global communion Anglicans have attempted to speak to the politics of the contemporary world. I would like to make the case that Anglicans do not merely see themselves as a congregational establishment that wants to keep its own house in order but rather they want to reach out and understand more fully how the missionary God is working in the wider society. Therefore, we witness Anglican bishops speaking in the House of Lords in England and the church in South Africa playing an integral part of the peace and reconciliation movement in the post-apartheid era.

The point I am trying to make, therefore, is that a world wide Anglican Communion by its very nature wants to reach out and respond to the globalised world. Within the confines of this thesis there have been three areas of the globalised world that have been made explicit: technology, economics and culture. In the survey of each of these aspects some of the inadequacies of globalisation have been highlighted. In the survey of global communications the *instantaneous* nature of the technology was brought into focus especially with regards to global suffering. Within the sphere of global economics the concentration of global economic wealth was highlighted and how this in turn leads to *economic injustice*. Finally, global *cultural imperialism* was studied with regards to the process of

homogenisation and differentiation. It would not be misplaced to imagine that Anglicans would want to respond to these modern day phenomena and bring their theological understanding in order to make a response.

An Anglican's vision of God I would contend provides both the justification and motivation to work both in the church and wider society. For many Anglicans the missionary impulse is not purely to present the crucified Christ to an uninformed world but rather a passion to link both church and society together in a transformed community. For an Anglican their vision of God is a Trinitarian godhead existing in perfect unity and the mission of the church might be prescribed as follows: *Christian mission is premised upon the belief that the triune God is already present and active in the world and that the church is called to follow*<sup>1</sup>. An example of how the Anglican Communion has been working within the vision of a Trinitarian missionary God can be seen in the Virginia Report which the thesis will now briefly examine.

### **The Virginia Report**

One of the great revolutions in the last part of the twentieth century has been the growth of feminism and women's rights. Polly Toynbee argues that this emancipation is part of the new global culture where, 'laws and customs that made women the virginal possession of their husband are broken down'<sup>2</sup>. Toynbee does not regard this great social movement as being confined to the West but rather, 'cultural globalisation means global feminism, freeing women everywhere. What has been a great

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<sup>1</sup> Douglas J. Hall, *Confessing the Faith* (Minneapolis: Fortress, 1996) p.153.

<sup>2</sup> Hutton & Giddens p. 199.



unequivocal good for women of the West cannot be denied indefinitely to others in the name of preserving indigenous (male) cultural tradition'<sup>3</sup>.

Polly Toynbee might be right when she argues that feminism should be a global right but this value may not be shared by many who live in different social and cultural settings. In 1988 the proposed consecration of a woman to the episcopate threatened to fragment the Anglican Communion along the lines of theological and cultural divides. To provide a framework for Anglicans to remain in the highest degree of communion while endeavouring to come to a common mind the Eames Commission was established. Out of the Eames Commission grew a need to describe how the Anglican Communion would make authoritative decisions while maintaining unity and interdependence in the light of the many theological and cultural issues that might arise from its diversity. The focus of response for providing diversity and yet retaining unity within the Anglican Communion was the Virginia Report (published 1997). The focus of the report was the nature and meaning of communion with particular reference to: the doctrine of the trinity, the unity and order of the church and the unity and community of humanity.

The Lambeth Conference in 1988 expressed how the Anglican Communion could abide in union with each other when it stated: 'It is because the Holy Trinity is a unique unity of purpose, and at the same time a diversity of ways of being and function, that the church is called to express diversity in its own life, a diversity held together in God's unity and love'<sup>4</sup>. The Virginia Report affirms that the communion of the trinity is expressed through the communion of the church and proclaimed to the

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<sup>3</sup> Hutton & Giddens, p. 200.

<sup>4</sup> The Lambeth Conference 1988, pg 130.

world through its mission and ministry, so that – ‘the mission of the church is to be the icon of God’s life’<sup>5</sup>. The mission and ministry of the church, the Report asserts, is expressed through liturgy, baptism, the Eucharist, the acts of reconciliation and the gifts given to the people of God by the Holy Spirit. In this context the mission of the church is dependant on the ‘mutuality and interdependence of each member and each part of the church’<sup>6</sup>. However, in the circumstances of a changing world conflict will appear and the report encourages each part of the communion to remain attentive to one another so that the centre will never be forgotten’<sup>7</sup>.

Each church within the Anglican Communion will express God’s Trinitarian love in community and diversity in different ways. The Virginia Report proceeds to examine the life and structures of The Anglican Communion in order to look at points of interdependence and opportunities to belong together, each are highlighted below.

Firstly, Anglicans are held together in a life of visible communion, there is a family likeness which is characteristic of not only those living in England but also those Christians living out their faith in the 36 provinces of the Anglican Communion. In each of these provinces there is a diversity of many kinds – evangelicals, catholics, liberals and charismatic – ‘responding to the contemporary challenge of faith, order and moral teaching’<sup>8</sup>. The reading of Scripture is regarded as ‘discerning the mind

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<sup>5</sup> R. Eames, para. 2.17.

<sup>6</sup> R. Eames, para. 2.24.

<sup>7</sup> R. Eames, para. 2.25.

<sup>8</sup> R. Eames, para. 3.3.

of Christ for the Church’<sup>9</sup> in each social setting and in the framework of tradition and reason.

Secondly, sacrament and worship are at the centre of Anglicans belonging together. The scriptures are read and interpreted in the round of common daily prayer and in the celebration of the sacraments. In worship faith is encountered in the hearing of the word and the living of the sacraments. It is in worship that Anglicans ‘are bound together as they remember the past and anticipate the reconciliation of all things in Christ at the end of time’<sup>10</sup>.

Thirdly, all baptised members of the Anglican Communion are called to play their full and yet distinctive role in the life of the body of Christ. Bishops, priests, deacons and the laos are called to play their part in the family of the Church. At each level of the Churches structure the synodical system allows the government of the church family. This arrangement is especially brought into focus in the ministry of oversight implemented by the bishop (or archbishop). The ministry of oversight exercised by the bishop is ‘personal, collegial and communal’ and operates from communion to the level of diocese. However, this oversight is exercised with others – priests, deacons and the laos – as issues are worked through as a family.

Finally, the Anglican Communion belongs together on a global level through the emergence of the Lambeth Conference, the Primates’ Meeting, the Anglican Consultative Council and the primacy of the

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<sup>9</sup> R. Eames, para. 3.5.

<sup>10</sup> R Eames, para. 3.13.

Archbishop of Canterbury’<sup>11</sup>. The Lambeth Conference of bishops first met in 1867 and its role as a consultative rather than a legislative body was articulated in 1920 – ‘The Lambeth Conference does not claim to exercise any powers of control. It stands for the far more spiritual and more Christian principle of loyalty to fellowship’<sup>12</sup>. In 1978 the Lambeth Conference approved a regular Meeting of the Primates. The meeting has become an opportunity for, ‘debate and discussion of personal and provincial matters in the context of Eucharist, prayer and study’<sup>13</sup>. In the same vein as the Lambeth Conference and the Meeting of the Primates the Anglican Consultative Council meets every three years and the Standing Committee annually. Each of these structures has its gravitational focus upon the Archbishop of Canterbury – the ‘first among equals’. To be in unity is ‘personally grounded in the loyal relationship of each of the churches to the archbishop of Canterbury who is freely recognised as the focus of unity’<sup>14</sup>.

### **What is the Purpose of Unity in the Anglican Communion?**

Before I try and answer if there is a purpose of unity in the Anglican Communion I would first like to consider if there is a purpose and direction in the process of globalisation. Firstly, it should be noted that the pattern of globalisation in some way mirrors what is happening in the Anglican Communion. The Virginia Report uses terms such as ‘unity’ and ‘diversity’ whilst globalisation theory may express the contemporary world using words like ‘homogenisation’ and ‘differentiation’. Now it seems that at its core globalisation, as I have argued, is about the creation

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<sup>11</sup> R Eames, para. 3.51.

<sup>12</sup> Lambeth Conference (London: SPCK, 1992) p. 14.

<sup>13</sup> R Eames, para. 3.48.

<sup>14</sup> Coleman, p. 174.

of wealth, the dominance of particular cultures and the connecting of people into a universal world. Preferences and tastes can then be worked out in local cultures within the frame work of the global enterprise. Both homogenisation and differentiation have a purpose and a direction.

When we consider the purpose and direction of ‘unity’ and ‘diversity’ in the Anglican Communion I would like to suggest that things do not seem to be as clear cut. As we have seen that terms like ‘highest degree of communion’ and ‘diversity with unity’ are used. At first sight these appear to be *religious waffle* to keep the whole train on the track. When I turn to the language that wants to compare the shape of the communion with the Trinity I become even more uncertain. The Lambeth Conference (1988) talks about the ‘unique unity of purpose’ of the godhead without telling me what the purpose is. I am therefore left asking in my own mind – what is the purpose of the Anglican Communion? That is why should God be calling us towards a global communion at this time and in this generation. Why not, for instance, just let the whole communion disintegrate into its constituent parts and allow the each branch to work on a local level. Why not let the church in Nigeria and the church in North America discern their mission in their context and let them get on with?

The key proposition of this thesis is that there is a purpose and need for an Anglican Communion in a globalised world. I would like to make the case that there is a necessity, in conjunction with ecumenical partners, to present an image of Jesus that would counterbalance some of the excesses of globalisation. This necessity is based upon the needs of reflection, justice and humility in the face of instant communication, economic injustice and cultural domination. We should not underestimate this need

because, as I have already argued, globalisation is the dominant force for wealth creation and cultural imperialism in our world today. To help me create a picture of Jesus in response to globalisation I am going to draw upon the work by Douglas Farrow: *Ascension and Ecclesia*. I would like to suggest that the role of the Anglican Communion in its mission and ministry is to reflect the person of Jesus from Nazareth.

### **Ascension and Ecclesia by Douglas Farrow**

#### **Introduction**

“....let us not delay our beginning; the journey will be a long and demanding one”<sup>15</sup>

Douglas Farrow at the beginning of his book *Ascension and Ecclesia* tells the reader that he wants to take the student on a journey. The journey that I have taken with Farrow from page one to the end has been a long and arduous one. It has been demanding due to the fact that I am fairly new to some of the concepts that Farrow pre-supposes that the reader has already attained and because the overall flow of argument that book presents is difficult to assimilate in one reading. Instead the multiple layers of argument will need to be digested as this source book for my thesis is read and re-read.

However, for this thesis, I can try to offer some of the concepts and arguments that Farrow puts forward that have stimulated my own theological reflection. I come to Farrow to provide a theological

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<sup>15</sup> Farrow, D., *Ascension and Ecclesia*, (Edinburgh: T&T Clark, 1999).

*framework* to pin my understanding of globalisation upon. Farrow, in his Christology of the ascension, takes very seriously the particularity of Jesus, the real bodily ascension and that one day that same Jesus will return. In doing so Farrow refrains from the temptation of cloaking Christ with the garb of westernisation.

The two lines of Farrow's argument that I would like to concentrate upon could be regarded as central to his thesis as they constitute the title of his book. The two areas are:

1. The theology of the *bodily* Ascension of Jesus.
2. The implications for the Church of the *bodily* Ascension of Jesus.

### **The Theology of the Bodily Ascension of Jesus**

Douglas Farrow wants to argue for a very *real* human, bodily ascension of Jesus from Nazareth. For Farrow a central theological mistake is "still the humanity of Christ over which we are still prone to stumble" and he calls for "a doctrine of the ascension that does not set his humanity aside".<sup>16</sup> Very simply put the opposite of Farrow's proposition would be a divinely spiritualised Christ that would *dissolve* Jesus' humanity so that "Christ everywhere would really mean Jesus of Nazareth nowhere".<sup>17</sup> Farrow very quickly realises the implications for his doctrine ascension with regards to ecclesiology and cosmology favouring the school of thought of Irenaeus over and above that of Origen in that the particularity of Jesus of Nazareth should not be sacrificed for the

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<sup>16</sup> Farrow, p. 13.

<sup>17</sup> Farrow, p. 12.

universal cosmic Christ. The very real problem, Farrow argues, that this leaves us here on earth is the paradox between the presence and absence of Jesus.

### **The Implications for the Church of the Bodily Ascension of Jesus**

Douglas Farrow forcibly shows that as the particularity of Jesus, the man from Nazareth is lost then the particularity of the church in the world becomes diluted. Farrow interconnects the bodily ascension of Jesus with the implications for the church when he writes, “when the man of Nazareth withdraws... there are other victims... the next in line, ironically, is the church itself”.<sup>18</sup> For Farrow the church instead of looking back and celebrating the bodily ascension of Jesus and gazing forward to the moment of his return looks inwards to locate Jesus and at the same time conspires with the world in its feverish grasping of progress and unity. Farrow’s line of thought would, therefore, flow something like this.

Firstly, Farrow develops the impression of the church and the world becoming one. He does this by pointing to “Origen’s idea of Christ as the soul of the church, which becomes the extension of his unifying activity in the world”.<sup>19</sup> Then he progresses to show that this results in the integrity of the church being connected to the totality of the human race and that Christianity is the organising principle of human unity so that “the church is or can be the world and the world the church”.<sup>20</sup>

Secondly, Farrow highlights the churches self-understanding in its mission towards its goal of progress and unity. Farrow makes the point

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<sup>18</sup> Farrow, p. 211.

<sup>19</sup> Farrow, p. 183.

<sup>20</sup> Farrow, p. 189.



that the cult of progress has been very much linked to the doctrine of the ascension as a means to re-establish the mission of the church. Farrow highlights the many ways the doctrine of the ascension has been linked to the concept of progress: the progressive advent and the Marian church are two examples. Martensen propounds the idea of the progressive advent where the ascension is regarded as the beginning of the movement of the world towards its perfection in Christ. The argument would continue that the world is moving step by step towards the fullness of Christ's presence when his ascension, and the worlds, will be complete. The Marian church is engaged in the task of bringing forth the hidden Christ into the world. The Church itself, therefore, becomes the ascended Jesus and in doing so both unifies and sanctifies the world around to the point of completeness. In each example the church regards itself as the earthly body of the ascended Lord and is engaged in the task of moving the world towards unity.

At this point Farrow seems to ask the right question seeking the purpose of ecclesiology when the world and the church are assimilated into one. Furthermore, Farrow delves deeper into a darker question with regards to the enlightenment agenda and that is the banishment of the divine from what was once regarded as the sacred institution ordained by God. Farrow explicitly makes this point when he writes, "To assimilate the world, the church must first be assimilated by the world; to Christianise, it must first be humanised. Who then is consecrating whom? Which is really the critical Phylum? Is it not more likely that the church will be absorbed into the world than the world into the church?"<sup>21</sup>

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<sup>21</sup> Farrow, p. 212.

## **A Response to Douglas Farrow's Book: *Ascension and Ecclesia* with regards to Globalisation**

In response to my study on globalisation the most important thing that Farrow contributes to my thought is that the Church must hold onto the particularity of Jesus. That is Jesus lived in a particular time and context and that there are real dangers to our Christian faith when we give him the baggage of western progressive thought. Also Farrow encourages us to think seriously about the absent Jesus and what that means for our theology.

Farrow seems to be saying that human progress has been placed at the centre of our theology and more specifically our Christology. This shift began during the enlightenment and now during this period of globalisation seems to be interwoven with this contemporary movement. If, in part, globalisation is seen as the bringing together and harmonizing of human society then the theological equivalent maybe the Eucharist as a sign and symbol of this universal 'brotherhood'. Farrow would argue that in the absence of Jesus then our primary Christological focus has been the cosmic Christ as the unifying principle of the world.

There seems to be real problems produced as a result of weaving the cosmic Christ and globalisation together. These problems primarily include power and the Church losing part of its prophetic voice.

Firstly, as my studies have shown, globalisation is in the main an American / western movement. If the Church moves too close to this movement then it is in danger of making a cosmic Christ in the image of the West. Therefore the cosmic Christ will be a man of tolerance and

understanding, he will liberate all women, he will allow difference in sexual practice and very soon all humanity will be gathered together in perfect harmony around the ‘campfire’ of western values and beliefs.

Secondly, who speaks for those who are at the edges of globalisation and have to suffer the consequences of its development? How do we attain a moral voice against the exploitation that takes place in sweatshops for western consumers, or how are we on the side of those who suffer or have lost their land to the powerful exploits of global companies? The Anglican Communion by retaining its local particular voice can challenge both the company boardrooms of a multi-national industry and stand side-by-side with the Bushmen of Botswana.

### **Making God’s Broken People Whole**

#### *A Service of Holy Communion*

In trying to create an Anglican response to globalisation and the ascension I have created a Eucharistic liturgy. I have chosen a Eucharistic setting as a response because it flows from Farrow’s arguments regarding making Jesus present in an absent world. For Farrow, “..it has become possible for human beings to give their answer by being relocated, *sacramentally*, at the point of turning from the putative kingdoms of man to the messianic kingdom of God”<sup>22</sup>. It is this turning towards the person of Jesus through a service of Holy Communion and listening to God’s Word, I would argue, that can also provide the motivation for mission in the world today.

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<sup>22</sup> Farrow, p. 264.

A Eucharistic response also aims at retaining unity within the Anglican Communion and refrains from making very simplistic suggestions with regards to church order and mission. It is hoped, rather, that this communion would be a starting point with regards an exploration of how the Anglican Communion should respond to globalisation and not a final point with all the answers.

In order to be stimulated towards mission we should not regard the liturgy of the Eucharist as static but rather something that can evolve and provide a source of creativity. In writing the liturgy for the Eucharist I have tried to be both creative but also remain faithful to Anglican form and structure. Therefore there are parts of the service that I have written myself (these are often based upon scriptural passages); there are other parts of the service which have been collected from Anglican liturgical resources and there are parts of the service that are fixed in Anglican canons (e.g. the Eucharistic prayer). To try and give the reader some guidance I have placed a commentary, in italics, throughout the presented liturgy.

## **Gathering**

## **Greeting**

Christ is risen

**He is risen indeed. Alleluia**

Christ has ascended on high

**He reigns for ever. Alleluia**

Lift up your hearts and watch for the coming Lord

**We lift them to the Lord and watch. Alleluia**

*The Gathering and Greeting tells the assembled congregation that the service of worship is about to begin. It also connects what people bring from their everyday lives to the act of worship and prepares the heart. In these opening sentences we are affirming that Jesus has risen and ascended and during **this** Eucharist we should have the expectation of Jesus' return.*

### **Prayer of Preparation**

**Almighty God,  
To whom all hearts are open,  
All desires known,  
And from whom no secrets are hidden:  
Cleanse the thoughts of our hearts  
By the inspiration of your Holy Spirit,  
That we may perfectly love you,  
And worthily magnify your holy name;  
Through Christ our Lord.  
Amen.**



## **Prayers of Penitence**

Jesus is our high priest, tempted  
Like us, yet without sin.  
He lives in heaven to intercede for us.  
Through him we approach the throne of  
Grace with confidence  
And confess our sins

*Hebrews 4: 15,16*

*As we approach our confession we know that we come into the presence of Jesus who is both pure but who has also gone through the very same trials that challenge us in our lives. Because of God's sympathy we can indeed draw close to the "throne of grace". As we come to the throne of grace for our comfort we recognise that it is the very same Jesus that went through these temptations that receives our confession.*

## **Confession**

We have not loved you with all our hearts,  
Nor our neighbours as ourselves;  
Lord, be merciful:  
**Forgive us our sin.**

We have condoned evil and dishonestly  
And failed to strive for justice;  
Lord, be merciful:  
**Forgive us our sin.**

We have not recognised the  
Dignity of each person created  
In your image:  
Lord, be merciful:  
**Forgive us our sin.**

We have not supported  
Or comforted those who  
Need your healing touch:  
Lord, be merciful:  
**Forgive us our sin.**

We have created division  
And disunity within your  
Family:  
Lord, be merciful:  
**Forgive us our sin.**

*The confession is very simple in structure but it comprises the issues in globalisation that we have been considering – suffering, injustice and human dignity. The confession first of all recognises that many of the problems in the world start with ‘me’ and before I can be effective in change I need to admit this and say sorry. The absolution then restores us into the purity of the risen and ascended Lord in order to see and hear more clearly God’s invitation into His mission in a globalised world.*

## **Absolution**

May the Father of all mercies  
Cleanse us from our sins,  
And restore us in his image  
To the praise and glory  
Of our risen and ascended Lord  
**Amen**

## **Gloria in Excelsis**

**Glory to God in the highest,  
And peace to his people on earth.**

**Lord God, heavenly King.  
Almighty God and Father,  
We worship you, we give you thanks,  
We praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God. Lamb of God,  
You take away the sin of the world:  
Have mercy on us;  
You are seated at the right hand of the Father:  
Receive our prayer.**



**For you alone are the Holy One,  
You alone are the Lord,  
You alone are the Most High, Jesus Christ,  
With the Holy Spirit,  
In the glory of God the Father.  
Amen**

### **The Collect**

Grant, we pray, almighty God,  
That as we believe your only-begotten Son our Lord Jesus Christ  
To have ascended into the heavens,  
So we in heart and mind may also ascend  
And with him continually dwell;  
Who is alive and reigns with you,  
In the unity of the Holy Spirit,  
One God, now and for ever. **Amen**

*I have used in this special Eucharistic service the collect for the ascension. This collect both affirms Anglican belief in the ascended body of Jesus but also that we must too ascend in order to find assurance and the vision to do God's work in a globalised world. In attesting to the "only-begotten Son to have ascended" the collect is affirming the eternal qualities of Jesus and not some post ascension mythical figure. For Anglicans we ascend our 'minds' using the formula of scripture, tradition and reason and that this process of discovery is brought into a clearer focus in the sacraments.*

## The Liturgy of the Word

### Reading

#### Revelation 21: 1-7

*I chosen Revelation 21 because it speaks of the hope that one day all our work will be completed in the return of Jesus. Revelation 21 speaks of the new Jerusalem – the Holy City – coming from heaven. The Holy City, in this context, is often seen as the Temple or Eden. The Temple symbolises the prospect of a fully restored faith whilst Eden symbolises a picture of a fully reinstated world – therefore heaven and earth are brought back into harmony with once again with his people. If the first coming of Jesus was a foretaste of the ‘new Jerusalem’ then his second coming will provide an eternal home. In this re-established world there will be no more, “death or mourning or crying or pain for the old order of things have passed away”<sup>23</sup>. Therefore as the gospel reading is introduced the congregation have this eternal hope in their hearts and proclaim, “come as the living word and restore all things to your glory”.*

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<sup>23</sup> Matthew 21: 4

## **Gospel Reading**

Alleluia, alleluia.

Come as the living word

And restore all things to

Your glory

**Alleluia**

Here the Gospel of our Lord Jesus Christ according to Matthew

**Glory to you, O Lord.**

**Matthew 5: 1-2**

This is the Gospel of the Lord.

**Praise to you, O Christ.**

*I have chosen the Beatitudes for the gospel reading because they bring into proper vision of the 'now and not yet'. The Beatitudes certainly speak of Jesus re-orientating the worlds vision to bring dignity to those who mourn, search for righteousness etc. but it is done from the perspective of things not quite being fulfilled – “blessed are those who mourn, for they **will** be comforted”. This paradox between the 'now and not quite fulfilled' may speak more clearly to people who both mourn or work to alleviate suffering.*

## **Sermon**

*The sermon would express something that I have written with regards to the two readings.*

## **Affirmation of Faith**

We say together in faith

**Holy, holy, holy  
Is the Lord God almighty,  
Who was, and is, and is to come.**

We believe in God the Father;  
Who created all things:  
**For by his will they were created  
And have their being.**

We believe in God the Son,  
Who was slain:  
**For with his blood,  
He purchased us for God,  
From every tribe and language,  
From every people and nation.**

We believe in God the Holy Spirit:  
**The Spirit and the Bride say, 'come!'  
Even so come, Lord Jesus!**

**Amen**

Revelation 4: 8, 11; 5:9; 22: 17, 20

*I have used an affirmation of faith, that whilst Trinitarian, uses the imagery from the book of Revelation of the expectation that the 'Lord*

*Jesus' is just about to return. "Come Lord Jesus" was an expression used by the early church in the expectation of Jesus' imminent return.*

### **Prayers of Intercession**

In joyful expectation of his coming

We pray to Jesus, saying,

Maranatha

**Amen. Come, Lord Jesus.**

Come to your Church as Lord and judge.

We pray for the world Anglican Communion

Help us to live in the light of your coming

And give us a longing for your kingdom.

Maranatha.

**Amen. Come, Lord Jesus.**

Come to your world as King of the nations.

We pray for justice among the countries of the world.

Before you rulers will stand in silence

Maranatha.

**Amen. Come, Lord Jesus.**

Come to your people with a message of victory and peace.

We pray for the dignity of each person created in your image

Give us the victory over death, temptation and evil.

Maranatha.

**Amen. Come, Lord Jesus.**

Come to us as Saviour and Comforter.  
We pray for those who suffer in our world today.  
Break into our lives,  
Where we struggle with sickness and distress,  
And set us free to serve you for ever.  
Maranatha.  
**Amen. Come, Lord Jesus.**

Come to us from heaven, Lord Jesus,  
With power and great glory.  
Lift us up to meet you,  
With all your saints and angels,  
To live with you for ever.  
Maranatha.  
**Amen. Come, Lord Jesus**

*Of course as we gather as a congregation to worship we believe that we are not doing so only for our own benefit but we also pray for the needs of the world. In our prayers of intercession I retain the focus on praying for those who suffer, for justice in our world and that each human will find dignity in the expectation that Jesus will return and bring all things to their expected fulfilment. For the responses I have used the Aramaic word **Maranatha** which means – “our Lord, come” and the congregation reply – “Amen. Come Lord Jesus”.*

## **The Liturgy of the Sacrament**

### **The Peace**

The peace of the risen and ascended Lord be always with you  
**And also with you.**

Let us offer one another a sign of peace.

*Before we share the communion together we offer a sign of peace and we remind ourselves that this is done in the presence of the risen and ascended Lord.*

### **The Eucharistic Prayer**

The Lord be with you  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

Then I saw a new heaven and a new  
Earth, for the first heaven and the first  
Earth had passed away, and there was  
No longer any sea. I saw the Holy City,

The new Jerusalem, coming down out  
Of heaven from God, prepared as a bride  
Beautifully dressed for her husband. And  
I heard a loud voice from the throne  
Saying, 'Now the dwelling of God is  
With all.'

Behold, I am coming soon!  
**Come, Lord Jesus.**

Come Lord Jesus and bring  
Justice to your world and  
Wipe away every tear from  
Our eyes.

Behold, I am coming soon!  
**Come, Lord Jesus.**

Come Lord Jesus and  
Bring healing to our suffering  
World so that there will be  
No more death or mourning  
Or crying or pain.

Behold, I am coming soon!  
**Come, Lord Jesus.**

Come Lord Jesus and bring  
Dignity to every human being



For the old order of things  
Will pass away.

Behold, I am coming soon!

**Come, Lord Jesus.**

As we watch for the signs of your  
Kingdom on earth and look for  
Your final coming when all will  
Be fulfilled we echo the song  
Of the angels in heaven,  
Evermore praising you and singing:

Revelation 21

*As we approach the point of consecration of the elements and the sharing of the bread and wine we use the prayer of thanksgiving. It is at this point that Farrow would argue that in a world that is absent of Jesus he becomes present and that there is a connection between heaven and earth. It is at this point that the mortal and eternal meet together giving us a new vision of life and hope. The prayer of thanksgiving, drawing upon the words of Revelation 21, also reminds us that the mortal and eternal do not only meet in the elements but also in all the work we do – to alleviate suffering, work for justice and human dignity etc.. Therefore, God's grace and mission meet together on the alter of eternity.*

**Holy, holy, holy Lord,**

**God of power and might,**

**Heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

## **Eucharistic Prayer F.....**

### **The Lord's Prayer**

Awaiting Christ's coming in glory, so we pray:

**Our Father in heaven...**

### **Breaking of the Bread**

Every time we eat this bread

And drink this cup,

**We proclaim the Lord's death**

**Until he comes.**

*It is common in Anglican Eucharistic liturgy to have a strong sense of looking back at Jesus first coming with the expectation of his second coming.*

**Jesus, Lamb of God,**

**Have mercy on us.**

**Jesus, bearer of our sins,**

**Have mercy on us.**

**Jesus, redeemer of the world,  
Grant us peace.**

### **Giving of Communion**

God's holy gifts  
For God's holy people.  
**Jesus Christ is holy,  
Jesus Christ is Lord,  
To the glory of God the Father.**

### **Prayer after Communion**

Almighty God,  
Who raised Jesus from the dead  
And exalted him to your right hand on high:  
We look forward to the day  
When our Lord Jesus returns and makes  
Makes all things new.  
**Come, Lord Jesus.**

### **Blessing**

May God himself, the God of peace,  
Make you perfect and holy,  
And keep you safe and blameless, in spirit, soul and body,  
For the coming of our Lord Jesus Christ;  
And the blessing.....

1 Thess. 5:23

*As we rise from our knees and enter into the world we are called to serve we do so with the words – “May God himself... keep you safe and blameless... for the coming of our Lord Jesus” ringing in our ears. In this light of hope we work for a better world with the expectation that all things will be eternally renewed in Jesus. As we leave the church we are then called to make the absent Jesus present in our world by working for justice, the oppressed and the alleviation of suffering.*

### **The Dismissal**

Go in the light and peace of Christ.

**Thanks be to God.**

*In creating this piece of Eucharistic liturgy I have drawn upon three sources – the bodily ascension (Luke/Acts), the collect for Ascension (Common Worship) and the expectation of the new Jerusalem (Revelation 21). These three sources I hope have provided a dynamic piece of liturgy. The words in the liturgy that point to Jesus’ ascension remind us of where Jesus is today. That is the man of Galilee is not here on earth but is in his heavenly kingdom. The collect of Ascension points to this doctrine of the bodily ascension but also encourages the church to lift our eyes to the heavenly places to find inspiration and motivation for God’s mission in the world. For Anglicans seeing God, that is doing theology, is done in the context of scripture, tradition and reason and is brought into focus as we share the sacraments. Revelation 21 is the third element in the dynamic and points to the eternal value of our theology and mission. That as we try understand God’s will and purposes then even our misguided*

*responses will not be in vain and that “when the perfect comes the imperfect will disappear”*<sup>24</sup>

In summary, the dynamic that I have tried to grapple with in the Eucharistic Service is to affirm Jesus’ bodily ascension, to consider how that ascension might inspire and motivate the Anglican Communion’s mission with the hope of eternal fulfilment.

## **Conclusion**

As I construct my conclusion I realise that there are many loose threads. I am conscious that the chapters on the Anglican Communion, globalisation and the ascension have not been exactly married together and many questions have been left unanswered. It is my hope that this thesis is only the beginning of the process in trying to comprehend the process of globalisation and what an adequate Anglican response might be. I do feel, however, that I want to try to bring together as many of the loose threads as possible from my investigation. Therefore, this conclusion will not be purely a summary of my arguments but rather it is hoped that it will bring to greater focus the line of reason that I have taken.

The Anglican Communion has developed from a national church to a global movement. The thesis has highlighted different stages of development and has tried to relate this progress to the world and context the Communion found itself in at different stages in history. Towards the end of the chapter the thesis highlights that the Anglican Communion recognises itself, with the growth of the Lambeth Conferences, as

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<sup>24</sup> 1 Corinthians 13

something more than a federation of churches. Rather the Anglican Communion recognises itself as a global movement where the family likeness can cut through national differences. At this point the thesis At this point the thesis asks the question – does a global Communion have something to offer a globalised world? The thesis then conducts an in-depth study of globalisation.

Globalisation is a contemporary topic of conversation from the Prime Minister to academics and is therefore worthy of study. Through my studies I recognise that globalisation is a process that homonogises the world into western capitalism and taste and makes its connections through the proliferation of technology. Many people may benefit from the process of globalisation but what about those who seem to suffer injustice, oppression and are left without hope? In an attempt to respond to some of the negative effects of globalisation a study on the doctrine of the ascension seemed to be a good place to start.

The bodily ascension of Jesus retains the particularity of Jesus as a person in history as opposed to the construction of a ‘western’ cosmic Christ. The problem I foresee with regards the cosmic Christ is that it seems to align itself too closely with globalisation and at its extreme provide justification for the global movement. By taking seriously Jesus’ particularity we look back in history to a real man living in his own time and space and we *remember* his teaching’s in that given context. These teachings are then brought in our own particular contemporary context to provide motivation and increase *faith*. In my own context, in an increasingly globalised world, I attempt to work for justice, the alleviation of suffering and human dignity with the *hope* that Jesus will one day return and bring all to fulfilment. In this work, I believe, that I

make Jesus present in a world where he is absent through working for his kingdom values.

In an attempt to provide greater clarity of my argument I would like to look back to Jesus' teachings on the Sermon on the Mount and more specifically *The Beatitudes*:

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

*Blessed are those who mourn, for they will be comforted.*

*Blessed are the meek, for they will inherit the earth.*

*Blessed are those who hunger and thirst for righteousness, for they will be filled.*

*Blessed are the merciful, for they will be shown mercy.*

*Blessed are the pure in heart, for they will see God.*

*Blessed are the peacemakers, for they will be called sons of God.*

*Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

New International Version

When I was at school we learnt the Coriolis Effect. This effect describes the direction which the water moves when it is drained down a plug hole, for example. In the northern hemisphere the water moves in a clock wise direction; at the equator the water doesn't move but flows straight down and in the southern hemisphere the water drains in an anti-clockwise direction. This illustration describes what I feel what was happening during the incarnation. When Jesus arrived on the earth the world was moving in a particular direction. However, in the person of Jesus God's new kingdom was brought in and the world started to move in a different direction. The world taught us that those who mourn should be pitied but

Jesus said they are blessed and they would be comforted; the world taught us that the mighty would always have power but Jesus said the meek were blessed and they will inherit the world; the world said that injustice would always reign supreme but Jesus taught that those who searched for righteousness would be blessed and they would be filled. Through the person of Jesus Anglicans are called to look at the world travelling in a different direction.

As Anglicans we may want to see the world moving in a different direction but at the same time we need to grapple with the very real truth that Jesus is absent in the world today. In response to the Beatitudes Simon and Garfunkel famously sang – “Blessed are the meek for they shall inherit but God why have you forsaken me?” Surely the song writers were expressing a reality of the absence of Jesus in the world. As the Anglican Communion works for justice, relief from oppression and alleviation of suffering we make Jesus evermore present in a world where he seems to be absent. When the Communion speaks for kingdom values we take the Eucharistic presence of Jesus into the world where sits along side those who suffer in his body and blood. Also, as Christians, we hold onto the promise of Jesus’ return and we hope that all he taught in the Sermon on the Mount will one day come true..

Jesus moves on to teach his disciples that God’s kingdom will come, and God’s will be done, ‘on earth as it is in heaven’. The life of heaven – the life where Jesus is already King – is to become the life of the world, transforming the present ‘earth’ into a place of beauty and delight that God always intended it to be. The Beatitudes are therefore a summons to live in the presence in a way that will make sense in God’s promised future. Therefore, in a world where Jesus is absent God’s word and



sacrament makes Jesus present to inspire Anglican mission and motivate our work in the expectation that one day Jesus will return and bring all to his fulfilment.

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